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Collated & Perfect 17[illegible]

This Book was privately Printed, said by Mr More in his life of Sr Thos More to be printed beyond Sea

It was Printed again in London with Leave by Anthony Scolocker & William Seres in the Reign 1548

¶ Aboke made by John Fryth prysoner in the Tower of London, answerynge vnto M. Mores letter, which he wrote agaynst the fyrste lytle treatyse that John Fryth made concernynge the Sacramente of the body and bloode of Christ: vnto whiche boke are added in the ende the artycles of hys exampnacyon before the Bysshoppes of London, Wynchester and Lyncolne, in Paules churche at London, for whyche John Fryth was condempned and after brente in Smythfelde wythout Newgate, the fourth daye of July. Anno. 1533.

Now newly reuysed corrected & prynted. In the Yeare of our Lorde. 1546. the last daye of June.

¶ Deade men shall ryse agayne.

Charlotte Harris Fund,
April 12, 1898
A.
G. 387.72

The Preface

Grace and increace of knowelege frō God the ffather throughe oure Lorde Jesus Christ, be with the Christen reader, and with all thē that loue the Lorde vnfaynedly Amen.

I chaunced beynge in these partyes, to be in compayne with a Christen brother which for hys commendable conuersaciō, and sobre behaueoure myght better be a Bysshoppe thē many that weare myters, yf the rule of. S. Paule were regarded in their electyon. Thys brother after moche cōmunycacyō, desyred to knowe my mynde as touchynge the sacramēt of the body ād bloode of our sauioure Christ. Which thynge I opened vnto hym accordynge to the gyfte that God had geuen me. ffirste I proued vnto hym that yt was no article of oure fayth necessarye to be beleued vnder payne of dampnacyon. Then I declared that Christe had a naturall bodye, euen as myne ys (sayynge synne) and that yt coulde no more be in two places at o-

1. Tim. 3 Tit. 1.

ones then myne can. Thyrdly, I shewed hym that it was not necessarye, that the wordes shulde so be vnderstonde as they sownde. But that yt myght be a phrase of scrypture, as there are innumerable. After that I shewed hym certen suche phrases ād maner of speakynges. And that yt was well vsed in oure Englyshe tongue. And fynally, I recyted after what maner they myght receyue yt accordynge to Christes institucyon, not fearynge the frowarde alteracyon that the Prestes vse, contrarye to the fyrste forme and institucion.

When I had suffycyently publyshed my mynde, he desyred me to entitle the some of my wordes, ād write them for hym, because they semed ouerlonge to be well reteyned in memorye. And albeit I was loth to take the matter in hāde, yet to full fyll his instaunte intercession, I toke vpon me to touche this terryble tragedye, and wrote a treatyse, whiche beside my paynfull impresonment, is lyke to purchace me moste cruell death, which I am readye ād gladde to receyue with the spiryte and inwarde man (although the fleshe be frayle) when so euer yt shall please God to laye yt vpon me. Notwithstondynge to saye the truthe, I wrote yt not to the intent that yt shulde haue bene publyshed. For thē I wolde haue towched the matter more earnestlye, and haue wryten, as well of the

spyry-

ſpyrytuall eatynge & drynkynge whiche is of neceſſyte, as I ded of the Carnall, whiche is not ſo neceſſarye. For the treatyſe that I made was not expedyent for all men, albeit yt were ſuffycient for thē whō I toke in hande to inſtructe. For they kne we the ſpyrytuall and neceſſarye eatynge and drynkynge of his bodye and bloode, whiche is not receyued with the teth and belye, but with the eares and fayth, and onely neaded inſtructyon in the outwarde eatynge, whiche thynge I therfore onely declared. But now it is commen a brode and in many mens mowthes, in ſo moche that maſter More which of late hathe buſyed hym ſelfe to medle in all ſoche mattres (of what zele I wyll not defyne) hath ſore laboured to confute yt. But ſome mē thynke that he is aſhamed of his parte, ād for that cauſe doth ſo dylygently ſuppreſſe the worke whiche he prynted. For I my ſelfe ſawe the worke in prynte in my Lorde of Wyncheſters howſe, vpon S. Stephens day laſt paſte. But neyther I, nor all the fryndes I coulde make, myght attayne any coppe, but onely one wryten coppe whiche as yt ſemed was drawen out in greate haſte. Not withſtondynge I can not well Judge, what the cauſe ſhulde be, that hys boke is kept ſo ſecrete. But this I am ryght ſure of, that he neuer touched the foundacyō that my treatyſe was

buylded vpon. And therfore syth my foundacyon stondeth so sure and invyncyble (for els I thynke verely he wolde sore haue laboured to haue vndermyned yt) I wyll therupon buylde a lytle more, and also declare that hys ordynaunce is to slender to breake it downe although it were sett vpon a worse foundacyon.

The founda

cyon of that lytle treatyse was, that it is no artycle of our fayth necessarye to be beleued vnder payne of dampnacyon, that the Sacramēt shuld be the naturall bodye of Christe: which thynge is proued after this maner as foloweth.

Irste we muste all a knowlege that it is no artycle of our fayth whiche can saue vs nor whiche we are bounde to beleue vnder the payne of eternall dampnacyon. For yf I shulde beleue that hys verye naturall bodye bothe flesshe and bloode were naturallye in the breade and wyne, that shulde not saue me, seynge many beleue that, and receyue it to their dampnacyon, for it is not hys presēce in the breade that cā saue me, but hys presence in my harte through fayth in hys bloode, which hathe washed out my synnes and pacyfyed the fathers wrathe towarde me.

And a gayne yf I do not beleue hys bodelye presence in the breade and wyne,

It is no artycle of our fayth
that ſhall not dampne me, but the abſen-
ce out of my harte through vnbeleue.
Obiec-
tion. Now yf they wolde hereobiecte that thou
ghe yt be true that the abſence out of the
breade coulde not dampne vs: yet are we
bounde to beleue it becauſe of Goddes
worde, whiche who beleueth not, as moche
as in hym lyeth, maketh God a lyer. And
therfore of an obſtynate mynde not to be
leue hys worde, maye be an occaſyon of
dampnacyon.
Soluciõ To this we maye anſwere, that we be-
leue Goddes worde and knowlege that it
is true: but in this we diſſent, whether it
be true in the ſenſe that we take it in, or in
the ſenſe that ye take it in. And we ſaye
agayne, that though ye haue (as yt ape-
reth vnto yow) the euident wordes of Chri
ſte, and therfor conſiſte in the barke of the
letter: yet are we compelled by conferryn
ge of the ſcrypturs together, within the
letter to ſerche out the mynde of our ſaui-
our whiche ſpake the worde. And we ſaye
thyrdly, that we do it not of an obſtinate
mynde. For he that defendeth acauſe obſti
natly (whether yt be true or falſe) is euer
to be reprehended. But we do yt to ſatyſ-
fye our conſciences whiche are compelled
by other places of ſcripture, reaſons, and
doctours, ſo to Judge of yt.
And euen ſo ought yow to Judge
of youre partye, and to defende youre
senten-

to be beleued vnder payne of dãpnacyõ. 6
sentence not of obstinacye, but by the rea
son of scriptures which cause you so to ta
ke yt. And so ought neyther partye to dis
pyse other, for eche seaketh the glory of
God, and the true vnderstondynge of the
scripture. This was the foundacyon of
my fyrste treatyse that he hathe left vn-
shaken, which ys agreate argument that
yt is very true. For els hys pregnant wit
te could not haue passed yt so cleane ouer.
But wolde haue assayled yt with some so
phisticall cauillacyon which by hys payn
ted poetrye he myght so haue colloured,
that at the least he myght make the igno-
raunt some apparẽce of truthe, as he ha-
the done agaynste the resydue of my fyr-
ste treatyse, which neuertheles ys true ãd
shall so be proued. ¶ And firste that it is
none article of our faythe necessarye to
be beleued vnder payne of dampnacyon,
may thus be furder cõfyrmed. The same
faithe shall saue vs whiche saued the
old fathers before Christes incarnacyon:
But they were not bounde vnder payne
of dãpnacyon to beleue this poynte, ther-
fore yt foloweth that we are not bounde
therto vnder the payne of dampnacyon.
The fyrste parte of myne argument ys
proued by S. Austen ad Dardanum.
And I dare boldly say almost in an. C. pla
ces more. For I thynke there be no propo
sicyon which he doth more often inculcate

then thys, that the same fayth saued vs which saued our fathers. The secōde parte ys manyfest, that yt nedeth no probacyon. ffor how coulde they beleue that thynge which was neuer sayde nor done, and without the worde they coulde haue no fayth. Vpon the truthe of these two partes muste the concluspon neades folowe. Not withstōdynge they all ded eate Christes bodye and dronke hys bloode spirytuallye, although they had hym not presēt to their teth. And by that spirytuall eatynge (which is the fayth in hys body ād blode) were saued as well as we are. ffor assoone as our fore father Adam had transgressed Godes precepte, & was fallē vnder cōdēpnacyō, oure moste mercyfull ffather of hys gracyous fauoure gaue hym the promyse of helthe and confort, wher by as many as beleued yt, were saued frō the thraldome of their transgressyon. The worde and promyse was this. I shall put ennmyte · betwene thy sede and her sede, that sed eshalt treade the on the heade, and thou shalt trede yt on the hele. In this promyse they had knowlege that Christe shulde destroye the deuyll with all his power, ād delyuer hys faythfull from their synnes. And where he sayd that the deuyll shulde treade yt on the hele, they vnderstode ryght well that the deuyll shulde synde the meanes by his wyles and wycked

Adam.

Gene. 3.

myny-

to be beleued vnder payne of dãpnacpõ. sters to put Chriſte to deathe. And they knewe that God was true, and wolde fulfyll hys promyſe vnto them, and harte ly longed after this sede, and so dede bothe eate hys bodye and drynke his blode, acknowlegynge with inwynde thankes, that Chriſt ſhulde for their ſynnes take the perfecte nature of manhode vpon hym, and alſo ſuffer the deathe: This promyſe was geuen to Adam, and ſaued as many as ded beleue and were thankefull to God for hys kyndnes, ãd after yt was eſtablyſhed vnto our father Abraham by the worde of God, which ſayde, in thy ſede ſhall all nacyons of the earthe be bleſſed. And with hym God made a couenãt, that he wolde be his God and do hym good. And Abraham a gayne promyſed to kepe his preceptes and walke in hys wayes. Then God gaue hym the ſacrament of circumſicion and called that hys couenaunte, which thynge notwithſtõdynge was not the very couenaunt in dede, although yt were ſo called. But was only a ſygne, token, ſacrament, or memoryall of the couenaunte that was betwene God and hym, whyche myght expounde our matter, yf men had eyes to ſee. After that God promyſed him a ſone whẽ hys wyfe was paſt chylde bearynge and he alſo be ry olde. Neuertheleſſe he doubted not

Abrahã. Gene. 12

of

It is no artycle of oure faythe of Goddes worde. But surely beleued, that he which promysed it was able to perfourme it. And that was recounted vnto hym for ryghtuousnes. This Abraham ded bothe eate hys bodye ād drynke hys blode (through faythe) belevynge verely that Christ shulde take our nature and sprynge oute of hys seede (as touchynge his fleshe) and also that he shulde suffer deathe to redeme vs. And as Christ testi-
Joan. 8. fyeth, he hartely desyred to see the day of of Christ. And he sawe it and reioysed. He sawe yt in faythe ād had the day of christ, that is to say, all those thynges that shulde chaunce hym, playnly revelated vnto hym, albeit he were deade many hundred yeres before yt were actually fulfylled ād reuelated vnto the worlde. And by that fayth was he saued, and yet neuer ded eate hys fleshe with hys teth, nor neuer beleued that breade shulde be hys bodye and wyne hys bloode. And therfore syth he was also saued without that fayth, and the same faythe shall saue vs which saued hym, I thynke that we shall also be saued yf we eate hym spiritually (as he ded) although we neuer beleued that the breade ys hys bodye. Furthermore that mercy-
Moses. full Moses (which brought the chyldern of Israell out of Egypte in to the wyldernes) obtayned of God by prayers, both manna from heauen to feade hys people,

and

to be beleued vnder papne of dãpnacyõ. 7
also water out of the stone to refresh and
comforte them. This mãna and water
were eben the same thynge vnto thẽ that
the breade and wyne ys to vs. ffor as S.
Austyn sayth: *Quicunque in manna Chri-* *Aug. de*
stum intellexerunt eumdem quem nos cibum *ute agẽ*
spiritualem manducauerunt. Quicunque *darum.*
autem de manna solam saturitatem quesiue-
runt manducabant et mortui sunt. Sic etiam
eundem potum: petra enim erat Christus.
That is to say, as many as in that man-
na vnderstoode Christ, ded eate that same
spirytuall meate that we do, but as many
as sought onely to fyll their bellyes of
that mãna (the fathers of the vnfaythful)
dyd eate and are dead. And lykewyse the
same drynke, for the stone was Christ. We
re maye pon gather of S. Austyn, that
the manna was vnto them, as the breade
ys to vs, and lykewyse that the water
was to them, as the wyne ys to vs, whi-
che anone shall apeare more playnly. S. Au
stpn sayth further. *Manducauit & Moyses*
manna, manducauit & Phinees, manducaue- Aug. su-
runt ibi multi qui deo placuerunt & mortui per Joã.
non sunt. Quare? quia uisibilem cibum spiritu tract. 26.
aliter intellexerunt, spiritualiter esurierunt,
spiritualiter gustauerunt, ut spiritualiter sati
arentur, omnes eandem escam spiritualem mã
ducauerunt, & omnes eundem potum spiritu
alem biberunt, spiritualem utique eandem: nã
corporalem alterã (quia illi manna, nos ali-
ud)

ud) *spiritualem uero eandem quam nos. Vt omnes eundem potum spiritualem biberunt aliud illi, aliud nos: sed spem uisibili quod tamen hoc idem significaret uirtute spirituali. Quomodo eundem potum bibebant (inquit Apostolus) de spirituali sequenti petra: petra autem erat Christus.* That ys to saye. Moses also dede eate manna, and Aaron, and Phinees, ded eate of pt, which pleased God and are not deade. Wherfore? Because they vnderstode the visyble meate spiritu allye. They were spirytuallye an hongred, they tasted pt spirituallye, that they myght spirytuallye be replenyshed. They ded all eate the same spirytuall meate, and all dra ke the same spirytuall drynke. Euen the same spprytuall meate albeit an other bodely meate, for they dede eate manna, and we eate an other thyng, but they ded eate the same spprytuall which we doo. And they all ded drynke the same spirytu all drynke. They dranke one thynge, and we an other: But that was in the outwarde apparence, which neuertheles ded spy nyfye the same thynge spirytuallye. Howe dranke they the same drynke? They (sayth Thapostle) drake of the spirytuall stone folowynge them, and that stone was Christ. And therunto Bede added these wordes. *Videte autem fide manente signa uariata.* That is to saye. Beholde that the spynes are altered, and pet the

fayth

to be beleued vnder payne of dāpnacyō. 8
faythe abydeth one. Of these places you Beda su
may playnely perceyue not onely that yt per.1.cor
is non artycle necessary to be beleued vn 10.
der payne of dampnacyō, seynge the olde
Fathers neuer beleued yt. And yet ded e-
ate Christ in fayth bothe before they had
the manna, and with no lesse frute whan
the mnnna was ceased. And albeit the mā
na was to them as the sacramente ys to
vs, and they eate even the same spirytuall
meate that we do, yet were they neuer so
madde as to beleue that the manna was
chaunged in to Christes owne naturall bo
dy. But vnderstode yt spirytually, that as
the outwarde man ded eate the materyall
manna which conforted the bodye, so ded
the inwarde man through fayth, eate the
bodye of Christ, belevynge that as that
manna came downe from heavē and con
forted their bodyes, so shulde their savy-
oure Christe which was promysed thē of
God the Father, come downe from heauē
and strēgthē their soules in euerlastynge
lyfe, redeamynge them from their synne
by his death and resurrectyon. And lyke
wyse do we eate Christe in fayth both be
fore we come to the sacrament ād more ex
presly through the sacrament, and with
no lesse frute after we haue receyued the
sacrament, and neade no more to make yt
hys naturall bodye, thē the manna was,
but myght moche better vnderstonde
yt

It is no artycle of oure faythe
yt spirytuallye, that as the outwarde mā
dothe eate the materyall breade which cō
forteth the bodye, so doth the inwarde mā
through faythe eate the bodye of Christe,
belevynge that as the breade ys broken,
so was Christes bodye broken on the cros
se for our synnes which cōforteth our sou
les vnto lyfe euerlastynge. And as that
faythe ded saue thē without belevynge
that the manna was altered into hys bo
dye, even so dothe this faythe saue vs, al-
though we beleue not that the substaunce
of breade ys turned in to his naturall bo
dye. For the same fayth shall saue vs
which, saved them. And we are bounde to
beleue no more vnder payne of dampnacy
on, thē they were bounde to beleue. They
beleued in God the Father almyghty ma
ker of heaven and earth, and all that ys
in them. They ded beleve that Christe
Gene.1. was the sōne of God. They ded beleue
that he shuld take our nature of a virgyn.
Psalm.2 They beleued that he shulde suffer the de
Esay.7. ath for our delyuerāce, which thynge was
Actes.3. sygnyfied in all the sacryfyces, and besy-
des that testyfyed in euery Prophete. For
Actes.2. there was verely not one Prophete, but
Psal.15. he spake of that poynte: They beleued
that hys soule shuld not be lefte in hell,
but that he shulde a ryse from death and
reygne euerlastyngly with his Father.
And to be shorte, there is no poynte in ou
re

to be beleued vnder payne of dãpnatiõ. re Crede, but that they beleued pt, as well as we do, and those artycles are one ly necessarye vnto saluacyon. ffor them, am I bounde to beleue, and am dampned without excuse yf I beleue them not. But the other poynctes contayned in scripture although they be vndoubted verytees, yet may I be saued without them. As be it in case that I neuer harde of them, I cã not vnderstande them nor comprehende them, or yf that I heare them, yet by the reason of another texte mysconstrue thẽ, as the Bohemes do the wordes of Christe in the .6. chapiter of Johan. All these thynges I saye may be done without any Jeoperdye of dampnacyõ. In euery texte ys but onely one verye, for which it was spoken, ãd yet some textes there be which of catolycke doctours are expounded in .iij. or .iiij. sondry fashyons. Therfore if we beleue the artycles of our crede, in the other ys no parell, so that we haue a proba ble reason to dyssent from them. But now to retourne to our purpose. Yf we wyll ex ampne the autor ytees of S. Austyn and Beda before alleged, we shall esspe that besyde the probacyon of this forsayde pro posicyon, they open the mysterye of all our matter to them that haue eyes to see. ffor, S. Austyn sayth, that we and the olde fathers do dyffer as touchynge the bodely meate, for they ded eate manna, and

we breade, but albeit pt barped in the out warde apperaunce, pet neuerthelelle ſpirptuallp pt ded ſpgnpfpe one thynge. ffor both the māna āð breade ſpgnpfped Chriſte. And ſo both they and we do eate one ſpirptuall meate, that ps to ſape, we bothe eate the thynge which ſpgnifyeth and repreſenteth vnto vs the verp one ſpirituall meate of our ſoules, which is Chriſte.

And beda doth plapnelp call both the māna and the breade ſpgnes, ſapēge. Behold de that the ſpgnes are altered and pet the fapth abydeth one. Now pf they be ſpgnes, than they do ſpgnpfpe and are not the verp thyng pt ſelfe which they do ſpgnpfpe. ffor the ſpgne is a thynge dyuerſe from the thynge pt ſelfe which it doth ſpgnpfpe and repreſent. As the ale polees are not the ale pt ſelfe which they do ſpgnpfpe or repreſēt. Here thou wplt obiecte agapnſte me, that pf this fapth be ſuffycyent, what nedeth the inſtitucpō of a ſacramēt? I ānſwere, that ſacramētes are inſtituted for. iij. cauſes: The fpꝛſte ps aſſpgned of S. Auſtpn, which ſapth on this maner. *In nullum autem nomen religionis, ſeu uerū, ſeu falſum, coagulari homines poſſunt, niſi ſignaculorum ſeu ſacramentorum uiſibilium cōſortio colligantur, quorum ſacramentorum uis inenarrabiliter ualet plurimum, & ideo contemptæ ſacrilegos facit. impie quippe cōtemnitur ſine qua perfici nō poteſt pietas.* That

Aug. cōtra ffauſtum. Li. 19. ca. 11.

ps

to be beleued vnder payne of dāpnacpō. 10
ys to saye: mē cā not be ioyned in to any
kynde of relygpō whether yt be treue or
false, excepte they be knytte in felowshyp
pe by some vysyble tokēs or sacramētes,
the power of which sacramentes ys of su
che efficacyte, that cā not be expressed. And
therfor yt maketh them that dyspyse yt
to be abhorred, for it is wyckednes to de-
spyse that thynge without which godly-
nes can not be brought to passe. Thus yt
apereth that necessyte ys the fyrst cause.
For there can no congregacyon be seve-
red out of the multytude of men, but they
muste nedes haue a sygne, tokē, sacramēt,
or commō badge, by the which they may
knowe eche other. And there is no defferē
ce betwene a sygne or a badge ād a sacra
ment, but that the sacrament sygnyfyeth
an holy thynge, and a sygne or a badge
dothe sygnyfye a worldly thyng. As. S. Augusti
Austē sayeth. Sygnes when they are re ad Mar
ferred to holy thynges are called sacramē cellinū. 2
tes. The seconde cause of their instytucyō
ys, that they may be a meane to brynge vs
vnto hys fayth, & to enprēte yt the deper
in vs, for yt doth customably the more
move a man to beleue, when he perceyueth
the thynge expressed to dyuerse sēses at o
nes. As yf I prompse a mā to mete hym
at aday appoynted, he wyll sōwhat trust
my worde, but yet he trusteth not so mo
che vnto it, as yf I ded both prompse hym

with my worde and also clappe handes with hym, or holde vp my fynger, for he counteth that this promyse ys stronge ād more faythfull then ys the bare worde, because yt moveth mo senses. For the worde doth but onely certyfye the thynge vnto a mā by the sence of hearynge: but whē with my promyse immedyatly after I holde vp my fynger, then do I not onely certyfye hym by the sense of hearynge: But also by hys syght, he perceyueth that that facte confyrmeth my worde. And in the clappynge of handes he perceyueth both by hys sight ād fealynge, besyde the worde, that I wyll fulfyll my promyse. And lykewyse yt ys in this sacramente. Christ promysed them, that he wolde geue hys bodye to be slayne for their synnes. And for to establyshe the fayth of this promyse in them, he ded instytute the sacrament which he called hys bodye, to thentēt that the very name yt selfe myght put them in remembraunce what was mēt by yt, he brake the breade before them, sygny fyenge vnto them outwardly euen the same thynge, that he by his wordes hadde before protested And euen as hys wordes hadde enformed thē by their hearynge, that he entended so to do: so the breakynge of that breade enformed their eye syght that he wolde fulfyll hys promyse. Then he dede dystrybute yt amonge them to en

pryute

to be beleued vnder payne of dãpnacyõ. 11
prynte the matter more depely in them, sygnyfyenge therby, that euen as that bre ade was devyded amonge them, so shuld hys bodye and frute of hys passyon be dy strybuted vnto as many as beleued hys wordes. Fynally he caused them to eate yt, that nothynge shuld be lackynge to cõ fyrme that necessarye poynte of fayth in them, sygnyfienge therby, that as verely as they felte that breade within them, so sure shuld they be of his bodye through fayth. And that eueu as that breade doth nourysshe the bodye, so dothe the fayth in hys bodye breakynge nourysshe the soule vnto euerlastyng lyfe. Thus ded our mer cyfull savyour (which knoweth our frayl te ãd weakenes) to establysshe ãd strengh- thẽ their fayth in hys bodye breakynge ãd bloode shedynge, which is our shoteã- ker and laste refuge, without which we shulde all perysshe. The thyrde cause of this institucyon and profyte that cõmeth of yt ys this. They that haue receyued these blessed tydynges and worde of he- alth, do loue to publysshe thys felycyte vn to other men. And to geue thankes before the face of the congregacyon vnto their bounteous benefactoure, and as moche as in them is, to drawe all people to the pray synge of God with them, which thynge though yt be partely done by the prechyn ge of Godes worde ãd frutefull exhorta

It is no article of oure faythe
spons, yet doth that vysyble token & sacra
mente (yf a man vnderstãde what ys mẽt
therby) more effectuously worke in them
both fayth and thankesgeuynge, thẽ doth
the bare worde: But yf a man wote not
what yt meaneth, ãd seketh healthe in the
sacrament and outwarde sygne, thẽ may
he well be lykened vnto a fonde felowe,
which when he ys very drye, & an honest
man shewe hym an ale pole, and tell hym
that there is good ale ynough, wold goãd
sucke the ale pole, trustynge to get drynke
out of yt, and so to quenche hys thurste.
Now a wyse man wyll tell hym that he
playeth the foole. For the ale pole doth
but sygnyfye that there ys good ale in the
howse, where the alepole stãdeth, ãd wyll
tell hym that he must go nere the howse,
ãd there he shall fynde the drynke, ãd not
stãde suckynge the ale pole in vayne. For
yt shall not ease him, but rather make him
more drye. For the ale pole doth sygnyfye
good ale: yet the ale pole yt selfe ys no
good ale, neyther ys there any good ale
in the ale pole. And lykewyse yt ys in all
sacramentes. For yf we vnderstande not
what they meane, ãd seke healthe in the out
warde sygne: thẽ we sucke the ale pole ãd
labour in vayne. But yf we do vnderstã
de the meanynge of thẽ, thã shal we seake
what they sygnyfye, and go to the thynge
sygnyfyed

to be beleued vnder payne of dãpnacy ō. ſygnyfyed, and there ſhall we fynde vn doubted health. As to our purpoſe, in this Sacrament wherof we ſpeake, we muſte note what yt ſygnyfyeth, ãd there ſhall we fynde our redẽpcyon. It ſygnyfyeth that Chriſtes bodye was broken vpon the croſſe to redeame vs from the thraldome of the deuyll, ãd that his blode was ſhedde for vs to waſhe away our ſynnes. Therfore we muſte ronne thyther yf we wyll be eaſed. For yf we thynke to haue our ſynnes forgeven, for eatynge of the ſacrament, or for ſeynge the ſacrament ones a day, or for prayenge vnto yt: then ſurely we ſucke the ale pole. And by thys you may perceyue what profytte commeth of theſe ſacramentes the which eyther haue no ſygnyfycacyons put vnto them, or els when their ſygnyfycacyons are loſte and forgotten. For then no doubt they are not commended of God, but are rather abhomynable. For whan we knowe not what they meane, then ſeake we health in the outwarde dede, and ſo are iniuryous vnto Chriſte and hys bloode. As by example, the ſacryfyces of the Jewes were well allowed and accepted of God as longe as they vſed them a ryght and vnderſtoode by thẽ the death of Chriſte, the ſheadynge of hys blood, ãd that holy oblacyō offred on the croſſe ones for euer.

But whenthey begane to forget this sygnyfycacyon and sought their healthe and ryghtuousnes in the bodely worke and in the sacryfyce yt selfe, then were they abhomynable in the syght of God, and then he cryed out of them bothe by the Prophete Dauid and Esaye: And lykewyse yt is with our sacramentes. Let vs therfore seke vp the sygnyficacyōs, & go to the very thyng which the sacramēt ys set to presēt vnto vs. And there shall we fynd such frutefull foode as shall neuer fayle vs, but cōforte our soules into lyfe euerlastynge.

Now wyll I in order answere to master Mores boke, and as I fynde occasyō geuen me, I shall indeuoure my selfe to supplye that thynge which lacked in the fyrste treatyse. And I trust I shall shewe suche lyght that all men whose eyes the Prynce of thys worlde hath not blynded, shall perceyue the truthe of the scripture and glorye of Christe. And where as in my fyrste treatyse the truthe was setfor the with all symplycyte, and nothynge armed agaynste the assaultes of sophysters, that haue I somwhat redressed in this boke, ād haue brought bones fytte for their teth, which yf they be to busy, may chaunce to choke them.

Thus endeth my lytle treatyse that I wrote vnto my frynde, beynge sufficyent for hys instructyon.

Here begynneth the preface of Master Mozes boke.

IN my moste hartye wyse I recommende me vn to you, & sende you by thys bringer the wrytynge agayne whyche I receyued from you. Wherof I haue bene offered a copie of coppes mo, in the meane whyle, as late as ye wote well yt was. Master. Moze.

DEare bretherne consyder these wordes & prepare you to the crosse that Christe shall laye vpon you, as ye haue ofte bene counselled. For euen as whan the wolue howleth the shepe hadde neade to gather them selues to their shepharde, to be delyuered from the assaulte of the blodye beaste, lykewyse hadde you neade to flye vnto the shepharde of your soules Christe Jesus, and to sell your cootes and bye hys spirituall swoorde (whiche is the woorde of God) to defende and delyuer you in thys present necessyte. For now is the tyme that Christ tolde vs of, Math. 10. that he was come (by hys woorde) to sette warpaunce betwene the sonne and hys father, betwene the doughter and her mother, betwene ffryth. 1. Pet. 2. Luc. 22. Ephe. 6. Mat. 10.

the doughter in lawe & her mother inlawe,
Mich.3. and that a mans owne housholde shalbe
hys enemyes. But be not dysmayed nor
thynke it no wonder, for Christ chose.12.
and one of them betrayed hys master.
Joan.6. And we that are hys dyscyples may loke
for no better than he hadde hym selfe: For
Mat.10 the scoler is not a boue hys master.

Saynt Paul protesteth that he was in
2.Cor.11 parell amonge the false bretherne, and su-
rely I suppose that we are in no lesse Jeo-
pardye. For yf it be so that hys master-
shype Receyved one coppe and hadde a-
cople of coppes mo offered in the meane
whyle, then may ye be sure that there are
many fase bretherne which pretende to ha
ue knowlege, and in dede be but pyke thā
kes, prouydynge for their belye. Prepare
ye therfore clokes, for the wether wexeth
clowdye, and rayne is lyke to folowe. I
meane not false excuses and forswerynge
of your selfes: but that ye loke substancy-
ally vpon Goddes worde, that you may
be able to answere their sotle obectyons.
And rather chose māfully to dye for Chri
ste and hys worde, than cowardly to de-
nye hym, for this vayne and transytory ly
fe, consyderyng that they haue no further
power but ouer this corruptible bodye,
which yf they put it not to deathe, muste
yet at the length perysshe of yt selfe. But I
2.cor.10 truste the Lorde shall not suffer you to be
temp-

tẽpted a boue that you may beare, but accordynge to the spirite that he shall poure vpon you, shall he also sende you the scourge, ãd make hym that hath receyued more of the spyryte, to suffer more, ãd hym that receyueth lesse therof, to suffer accordynge to hys talent. I thought it necessarye fyrst to admonyshe you of thys matter, and now I wyll recyte more of master Mores boke.

Wherby men may see how greadely these newe named bretherne wryte it out, and secretely spreade it a brode. More.

¶ The name is of great antiquite, although you lyste to iest. For they were called bretherne before our Byshoppes were called Lordes, ãd had the name gyuẽ thẽ by Christe sayenge, Mat. xxiij. All ye are bretherne. And Luc. xxij. Cõfyrme thy bretherne. And the name was cõtynued by the Apostles, & is a name that norysheth loue ãd amyte. And very gladde I am to heare of their greadye affectyon in wrytynge out the worde of God, for by that I do perceyue the prophesye of Amos to haue place, which sayth in the person of God. I wyll sende hõger ãd thurste in to the earth, not honger for meate nor thurste for drynke. But for to heare the worde of God. Now begynneth the kyngdome of heuẽ to suffer vyolẽce: Now rõne the poore Publicanes whiche knowelege them selfes synners, Fryth. Amos. 8 Mat. ii.

to

to the worde of God, puttynge both goo-
Luc.18. des and bodye in Jeoperdye for the soule
health. And though our Bysshopes do cal-
le it heresye, and all them heretyques that
honger after yt, yet do we knowe that it
is the Gospell of the lesynge God, for the
health and saluacyon of all that beleue.
Rom.1. And as for the name doth nothynge offen
de vs, though they call it heresy a thou-
Act.24. sande tymes. ffor saynte Paule testyfyeth
that the Pharysees and Prestes whyche
were counted the very churche in hys ty-
me, ded so call it, and therfore it forseth
not though they, rulyng in their rowmes,
vse the same names.

More. ☞ Which ponge man I here say ha-
the latelye made dyuers other thynges
that yet ronne in hoker moker so close a-
monge the byetherne that there cometh no
coppes abrode.

Fryth. ¶I answere, that surely I can not spyn-
ne, and I thynke no man more hateth to be
vse than I do. Wherfore in suche thynges
as I am able to do, I shalbe dylygent as
longe as God lendeth me my lyfe. And if
ye thynke I be to busye, you may rydde
me the sooner, for euen as the shepe is in
the bochers hādes ready bounde & loketh
but euen for the grace of the bocher when
he shall shedde hys blode: Euen so am I
bounde at the Bysshoppes pleasures, euer
lokynge for the day of my deathe. In so

moche

moche that playne worde was sent me, that the chaunceloure of London sayde, it shulde coste me the best bloode in my body, which I wolde gladly were shedde to morowe, yf so be it myght open the Kynges graces eyes.

And verely I marueil that any thynge can ronne in hoker moker or be hydde frō you. For seynge you myght haue suche store of coppes, concernynge the thynge which I moste desyred to haue bene kepte secrete, how shuld you than lacke a coppe of those thynges wich I moste wolde haue publyshed: And hereof ye maye be sure, I care not thaugh you and all the Bysshoppes within England loke vpon all that euer I wrote, but rather wolde be gladde that ye so did. For yf there be any sparcle of grace in your breastes, I trust it shulde be an occasyon somwhat to kyndle it, that you may consyder and know your selfes, which is the fyrst poynte of wysdome.

And wolde God for hys mercye (sayeth M. More) that syth there can nothynge refrayne their studye, from dedyse and compassynge of euyll ād vngracyous waytynge, that they wolde ād coulde kepe it so secretely that neuer man shulde see it. But suche as are so farre corrupted, as neuer wolde be cured of their canker. More.

It is not possyble for hym that hath hys eyes and seeth hys brother which lacketh Fryth.

keth syght in Jeoperdye of perysshynge at a perellous pytte, but that he muste come to hym ād guyde hym, tyll he be past that Jeoperdye, and at the least wyse, yf he can not come to hym, yet wyll he call and crye vnto hym to cause hym chose the better waye, excepte hys harte be cankered with the contagyon of suche hatred that he can reioyse in hys neyghbours dystructyon. And euē so is it not possyble for vs which haue receyued the knowelege of Goddes worde, but that we muste crye and call to other, that they leaue the perellous pathes of their owne folyshe fantasyes. And
Deut.12 do that onely to the Lorde, that he comma undeth them, neyther addynge any thynge nor dymynyshynge. And therfor vntyll we see some meanes founde, by the which a reasonable reformacyon may be had on the one partye, and suffycyent instructyon for the poore cōmons, I insure you, I neyther wyll nor can cease to speake. For the worde of God boyleth in my bodye, lyke a ferventе fyre, & wyll neades haue an yssue and breake out, whā occasyon is geuē.

But this hath bene offered you, is offered, and shall be offered. Graunte that the worde of God, I meane the texte of scrypture, maye go abrode in oure Englyshe tonge, as other nacyons haue it in their tōges, and my brother Wyllyā Tyndall ād I haue done, & wyll promyse you to wryte

te no more. If you will not graunte this condycyō, then will we be dompge whyle we haue breathe, and shewe in fewe wordes that the scripture doth in many: and so at the least saue some.

But a lacke this will not be. For as S. Paule sayeth, the contagyō of heresye creapeth on lyke a cāker. For as the cāker corrupteth the bodye forthere and forther, & tourneth the hole partes in to the same deadly sycknes, so doth these heresyes crepe forth amonge goode symple soules, tyll at the laste it be almost past remedye. Moze.

This is a very true sayēge ād maketh well agaynst hys owne purpose. For in dede thys contagyō begā to sprynge euē in S. Paules tyme. In so moche that the Galathyans were in a maner wholy seduced from hys doctryne. And he sayde to the Thessalonyans, the mysterye of iniquyte euen now begynneth to worke. And saynt John testyfyeth that there were all readye many Antichrystes ryssen in hys dayes. And also Paule prophesyed what shulde folowe after hys tyme. Actes. xx. sayenge: Take ye hede to your selues and to all the flocke, ouer whyche the holye Goost hath put you ouerseers, to feade the congregacyon of God whyche he purchased with hys owne bloode. For I knowe thys well, that after my departynge shall enter in greuouse wolues amonge you, whych Frith. 1. The. 2 1. Joā. 4 Act. 20.

which shall not spare the flocke. And euen of your selues shall aryse men, speakynge perverse thynges, to drawe dyscyples after them, and therfore watche. ⁊ ce. Thys canker then began to sprede in the congregacyon, and ded full sore noye the bodye, in so moche that within. iiij. C. yeare there were very many sectes scatered in euerye coste. Notwithstandynge there were fayth full fathers that dylygently subdued thē wyth the swerde of Goddes worde. But surely sens Siluester receyued suche possessyons, hath the canker so crepte in the churche, that it hath almoste lefte neuer a sounde member. And as Cistercensis wryteth in the. viij. boke, that day that he receyued revennues, was a voyce harde in the ayre cryeng ouer the courte which sayde. Thys daye is venome shed in to the churche of God. Before that tyme there was no Byshope greadye to take a cure. For it was no honoure ⁊ profytte as it is now, but onely a carefull charge which was lyke to cost hym his lyfe at one tyme or other. And therfore no man wolde take it, but he that bare suche a loue and zele to God and his flocke, that he coulde be content to shedde hys bloode for them. But after that it was made so honorable and profytable, they that were worste bothe in lernynge and leuynge, moste laboured for it. For they that ware vertuous wolde

Siluest.

not

not entangle them selues with the vayne pryde of thys worlde, ād weare. iij. Crownes of golde, where Christe ded weare one of thorne. And in conclusyon it came so farre, that who so euer wolde geue moste money for it or beste coulde flatter the Prynce (which he knewe well all good mē to abhorre) had the prehempnence and gotte the best Byshopryke, and then in steade of Goddes worde, they publyshed their owne commaundemētes, and made lawes to haue all vnder them, and made men beleue they coulde not erre what so euer they ded or sayde, ād euē as in the rowmes ād stede of Moses, Aarō, Eliazer, Josue, Calib, and other faythfull folke, came Herode, Annas, Caiphas, Pylate and Judas, which put Christ to death: So now in the steade of Christe, Peter, Paule, James, ād John, and the faythfull folowers of Christe, we haue the Pope, Cardynalles, Archebyshoppes, Byshoppes, and proude prelates, with their proctoure the malycyous mynyster of their master the Deuyll, which not withstondynge transforme thē selues in to a lykenes, as though they were the mynysters of ryghtuousnes, whose ende shalbe acordyng to their workes. So that the bodye is cākered longe agone, ād now are lefte but certayne small mēbres, which God of hys puyssante power hath reserued vncorrupted. And because they

Mat. 7. Mar. 15 Joā. 19.

1. Cor. 11

see that they can not be cankered as their owne flesshe is, for pure anger they burne them, leaste yf they cõtynued there myght seame some defaumpte in their owne cankered carcase, by the comparynge of these whole membres to their scrabbed bodye.

More. ¶ Techeth in a fewe leaues shortely all the poyson that Wyclefe, Ecolãpadius, Tyndall, & Zwynglius haue taught in all their bokes before, cõcernynge the blessed Sacramente of the aulter: not onelye affyrmynge it to be verye breade styll (as Luther doth) but also (as these other beastes do) sayeth it is nothynge els. And after the same sorte Thomas More sayeth. These dregges hath he dronken of Wyclefe, Ecolãpadius, Tyndall, and Zwynglius, and so hath he all that he argueth here beforde, whych .iiij. what maner folke they be, is merely well perceyued and knowen, and God hath in parte, wyth hys open vengeaunce declared.

Fryth. ¶ Luther is not the pycke that I ronne at, but the scrypture of God. I do neyther affyrme nor denye any thynge, because Luther so sayeth. but be cause the scrypture of God doth so conclude and determe. I take not Luther for suche an autoure that I thynke he cãnot erre, but I thynke verely that he both may erre and doth erre in certayne poyntes, although not in suche as concerne saluacyon and dampnacyon,

nacpō. Ffor in thē (blessed be God) all the se whome pe call heretykes do agre rpght well. And lykewpse I do not alowe thys thynge because Wpclefe, Decolampadius, Tyndall, and Zwinglius so sape, but because I see them in that place more purely expounde the scrppture, and that the processe of the texte doth more fauoure their sentence.

And where pou sape that I affyrme pt to be breade stpll as Luther doth, the same I sape agapne, not be cause Luther so sapeth, but because I can proue my wordes true by scrppture, reason of nature, and doctours. Paule calleth it breade sapnge: The breade which we breake, is it not the 1. Cor. 10. felowshyppe of the bodye of Christe? ffor we though we be manye, are pet one bodye and one breade: as manye as are partakers of one breade. And agapne he sapeth. As often as pe eate of this breade, or drynke of this cuppe, pou shall shewe the 1. Cor. 11. Lordes death vntpll he come. Also Luke calleth it breade in the actes sapenge; they Act. 2. contynued in the felowshyp of the Apostles and in breakynge of breade, & in prayer. Also Christe called the cuppe, the frute Luc. 22. of vyne, sapenge. I shall not from hence forthe drynke of the frute of the vyne, vntpll I drynke that a newe in the kyngdome of my ffather.

ffurthermore nature doth teche pou that

both the breade and wyne contynue in their nature. For the breade mouldeth yf it be kepte longe, yea, and wormes breede in it. And the poore mouse wyll ronne away with it, and despre none other meate to her dyner, whiche are euydēt ynough that there remayneth breade. Also the wyne yf it were reserued wolde wexe sower, as they confesse thē selues, and therfore they how sell the laye people but wyth one kynde onely, because the wyne can not contynue nor be reserued, to haue readye at hande when neade were. And surely as yf there remayned no breade it coulde not moulde nor wexe full of wormes: Euē so yf there remayned no wyne, it coulde not wexe sower, and therfore it is but false doctryne, that our Prelates so lōge haue publyshed. Fynallye that there remayneth breade myght be proued by the auctoryte of many doctours, which call it breade and wyne, as Christ and hys Apostles ded. And thoughe some sophysters wolde wreste their sayenges and expounde them after their fantasye, yet shall I alledge thē one doctoure (which was also Pope of Rome) that maketh so playne wyth vs that they shalbe compelled with shame to holde their tonges. For Pope Gelasius wryteth on this maner. *Certe sacramenta que sumimus corporis et sanguinis Christi diuinæ res sunt & propterea per illa, participes facti*

ti sumus diuinæ nature, & tamen non desinit esse substantia uel panis & uini, sed permanēt in suæ proprietati naturæ. Et certe imago & similitudo corporis & sanguinis Christi in actione misteriorum celebrantur. That is to saye, surely the sacramentes of the bodye and bloode of Christe, are a godly thynge, and therfore through them are we made partakers of the Godly nature. And yet doth it not cease to be the substaunce, or nature of breade and wyne, but they contynue in the propertye of their owne nature. And surely the Image and symplytude of the bodye and bloode of Christe, are celebrated in the acte of the mysteryes. Thys I am sure was the olde doctryne which they cā not avoyde. And therfor wyth the scrypture, nature, ād fathers, I wyll conclude that there remayneth the substaunce, and nature, of breade and wyne.

And where ye saye that we affyrme it to be nothynge els, I dare saye that ye vntrulye reporte of vs all. And here after I wyll shewe you what it is more then breade. And where ye saye that it is meately well knowen what maner of folke they be, and that GOD hath in parte wyth hys open vengeaunce declared. More.

¶ I answere that Master Wyclefe was noted whyle he was lyuynge, to be a man not onely of moste famous doctryne, Fryth. Wiclefe

ne, but also of a verye sincere life and conuersacion. Neuertheles to declare your malycious myndes and vengeable hartes (as men sape) xb. peares after he was buryed, you toke hym vp and brente hym, whiche facte declared your furye, al
Mat. 10 though he felte no fyre. But blessed be GOD whiche hath geuen suche tyrauntes no further power, but ouer thys corruptyble bodye. ffor the soule ye can not hynde nor burne, but God maye blesse
Mal. 2. where you curse, and curse where you blesse.

Ecolampadius. ¶ And as for Oecolampadius, that notable learned man, hys moste aduersaryes haue euer commended hys conuersacion and Godlye lyfe, which when God had appoynted hys tyme, gaue place vnto nature (as euery man muste) and dyed of a canker.

Tyndal And Tyndall I truste lyueth, well contente with suche a poore Apostles lyfe, as GOD gaue hys sone Christe, and hys faythfull mynysters in thys worlde, whiche is not sure of so many myles, as ye be pearly of pounds, although I am sure that for hys learnynge and Judgement in scripture, he were more worthye to be promoted, then all the Bysshoppes in Englande. I receyued a letter from hym, whiche was wrytten sens Christmas, wherin amonge other matters he

wrote

wryteth thus. I calle GOD to recorde agaynst the daye we shall appere before our Lorde Jesus to geue a rekonynge of our doynges, that I neuer altered one sylable of Godes worde agaynste my conscyence, nor wolde do this daye, yf all that is in earth, whether it be honoure, pleasure, or ryches, myght be geuen me. Moreouer I take GOD to recorde to my conscience, that I despre of GOD to my selfe in this worlde no more then that without whiche I can not keape hys lawes, &c. Judge Christen reader whether these wordes be not spoke of a faythfull clere innocent harte. And as for hys behaupoure is suche, that I am sure no man can reproue hym of any synne, howbeit no man is innocent before God which behol deth the harte.

Zwyng lius.

ffynallye Zwinglius was a man of suche learnynge and graupte (besyde eloquence) that I thynke no man in Christen dome myght haue compared with hym, notwithstondynge he was slayne in battayle in defendynge hys cytye, and cōmō welth, agaynste the assaulte of wycked enemyes, whiche cause was moste ryghtuouse.

And yf hys mastershyp meane, that that was the bēgeaunce of God, and declared hym to be an euyll parson because he was slayne: I maye say nay, and shewe euydēt

examples of the contrarye. For somtyme God geueth the victorye against them that haue moste rightuouse cause, as it is
Judi.20 euident in the boke of Judicum, where all the children of Israell were gathered together to punyshe the shamefull sodometrye of the tribe of Beniamyn, whyche were in nōbre but .25. thousande. And the Israelytes were. CCCC. thousāde fyght tynge men, whiche came in to Silo, and asked of God who shulde be their capptayne against Beniamyn. And they beynge but .xvb: thousāde slewe of the other Israelytes .12. thousande in one day: Thē fledde the children of Israell vnto the Lorde in Silo and made greate lamentacyon before hym euen vntyll nyght. And asked hym counsell sayenge. Shall we go any more to fyght against the tribe of Beniamyn oure brotherne or not? God sayde vnto them yes, go vp and fyght against them. Then went they the nexte day and faught against them, and there were slayne against of the Israelites .18. thousande men: Then came they backe against vnto the house of God, and sate downe and wepte before the Lorde, and fasted that daye vntyll euen, and asked hym against, whether they shulde anye more fyght against their brotherne or not. God sayde vnto them yes, to morow I wyll delyuer thē in to your hādes.

And

And the nexte day was the trybe of Beniamyn vtterly dystroyed, saynge, 600. men which hydde themselues in the wyldernes. Here yt is euydent that the chylderne of Israell loste the victorye twyse, and yet not withstondynge had a iuste cause, and faught at Godds commaundement. Besydes that, Judas Machabeus, was slayne, in a ryghtuouse cause, as yt is manyfest in the fyrst boke of the Machabees. And therfore yt can be no euydent argument of the vengeaunce of God, that he was slayne in battayle in a ryghtuouse cause, and therfore me thynketh that this manne ys to malaperte so blunt ly to enter in to Goddes Judgement, and geue sentence in that matter before he be called to counsell. Thus haue I suffycyētly touched hys preface, for those poyntes that he afterwarde towched more large ly haue I wyllyngly passed, because I shall towche them earnestly hereafter.

Machabe. 9

Nowe lette vs see what he proueth.

Master Moze.

It ys a greate wonder to see vpon how lyght and slyght occasyons, he ys fallen vnto these abhompnable heresyes. For he denyeth not nor can not say nay, but that our sauyour sayde hym selfe, my flesshe ys verely meate and my bloode ys verely drynke. He denyeth not also that Christ hym selfe at his last souper, takyng the breade in to hys blessed handes, af

ter that he had blessed yt sayde vnto hys disciples. Take you thys and eate yt, thys is my bodye, that shall be geuen for you. And lykewyse gaue them the chalyce after hys blessynge and consecracyon, and sayde vnto them, thys ys the chalyce of my bloode of the newe testament, why che shalbe shedde out for manye, do ye thys in remembraunce of me.

Fryth. It is a greate wonder to see howe ygnoraunte their practoure ys, in the playne textes of scrypture. For yf he had any iudgement at all he myght well perceyue that when Christe spake these wordes, my flesshe ys verely meate and my bloode ys verely drynke, he spake nothynge of the sacramẽte. For yt was not instytuted vntyll hys laste souper. And these wordes were spoken to the Jewes longe before, and ment them not of the carnall eatynge or drynkynge of hys bodye or bloode, but of the spirytuall eatynge, which is done by fayth and not wyth tothe, ãd bellye. Wherof Saynt Austen sayeth vpon thys Gospell of Johan, why prepareste thou other tothe or bellye: beleue and thou haste eaten hym. So that Christes wordes must here be vnderstonde spirytuallye. And that he calleth hys flesshe verymeate, is because that as meate by the eatynge of yt & digestynge yt in our bodye dothe strengthen these corruptyble membres,

bres, so lykewyse doth Christes flesshe (by the beleuynge that yt taketh our synne vpon yt selfe and suffered the death to delyuer vs) strengthen our immortall soule. And lykewyse as drynke when yt is dronken, doth comforte and quycken our fraple nature, So lykewyse doth Christes bloode by the drynkynge of yt in to the bowells of our soule, that ys by the beleuynge and remembrynge that yt ys shedde for our synnes, comforte and quycken our soule vnto euerlastynge lyfe. And thys is the eatynge and drynkynge that he speaketh of in that place. And that yt is so you may perceyue by the texte folowynge which sayeth. He that eateth my bodye & drynketh my bloode dwelleth in me and I in hym, which ys not possyble to be vnderstonde of the Sacrament. ffor it is false to saye, that he that eateth the Sacrament of hys bodye and drynketh the sacrament of hys bloode, dwelleth in Christe and Christe in hym. ffor some man receyueth yt vnto hys condempnacyō. And thus doth .S. Austen expounde yt sayenge. *Hoc est enim Christum manducare, in illo manere, & illum manentem in se habere.* Thys is the very eatynge of Christe, to dwell in hym, and to haue hym dwellynge in vs. So that who so euer dwelleth in Christ (that ys to saye) beleueth that he is sent of God to saue vs

from

from our synnes) doth verely eate ād drynke hys bodye and bloode, although he neuer receyued the sacrament. Thys ys the spirytuall eatynge necessarye for all that shalbe saued. For there ys no man that cōmeth to God without this eatynge of Christ, that is the beleuynge in hym. And so I denye not but that Christ speaketh these wordes, but surelye he ment spyrytuallye. As S. Austen declareth, ād as the place playnely proueth.

Mat. 26 And as towchynge the other wordes that Christe spake vnto hys dyscyples at hys laste souper, I denye not but that he sayde so, but that he so ment hēt as ye falsely sayne, I vtterly denye. For I saye that hys wordes were then also spyrite and lyfe, and were spyrituallye to be vnderstonde. And that he called yt hys bo-
Joan. 6 dye, for a certayne propertye, euen as he
Joan. 15. called hym selfe a very vyne, and hys dyscyples very vyne braunches, and as he
Joan. 10 called hym selfe a doze: not that he was so in dede, but for certayne propertyes in the symplytudes. As a man for some propertye sayeth of hys neyghbours house, this house is myne by and downe, meanynge
Gen. 35. that yt is in euery thynge so lyke. And ly-
Gen. 32. ke as Jacob buylded an aulter and called yt the God of Israel, and as Jacob called the place where he wrastled with the Angell, the face of God, and as the pas-

call

call lambe was called the passynge bye of the Lorde. And as a broken potherde was called Hierusalem, not for that they were so in dede, but for certayne symplytudes in the properties, and that the very name pt selfe myght put men in remembraunce what ys ment by the thynge, as I suffycyently declared in my fyrste treatyse. Ezech. 5

Moze. He muste neades confesse, that they that beleue that pt ys the very bodye and hys very bloode in dede, haue the playne wordes of our saupoure hym selfe vpon their syde, for the grounde and foundacyon of their fayth.

Fryth. ¶ That is very true, and so haue they the very wordes of God, whiche saye a broken potsherde ys Hierusalem, and that Christe is a stone, and that Christe is a bryne and a doze. And pet yf they shuld beleue oz thynke that he were in dede any of these thynges, they were neuertheles deceyued. For though he so sayde, pet I saye hys wordes were spirituall ād spiritually to be vnderstonde.

Moze. ☞ And where you saye that I stye from the fayth of playne and open scryptures, and for the allegorye destroye the true sence of the letter.

Fryth. ¶ I answere that some textes of scripture are onelye to be vnderstonde after the letter: As when Paule sayeth, Christ dyed

Rom.4. dyed for our synnes & rose agayne for our re iustificacyō. And some textes are onely to be vnderstonde spirytually or in the way of an allegory: As whē Paule sayth,
1.Cor.x Christe was the stone. And when Christe
Johā.xv sayeth hym selfe. I am a very vyne. I ā the
Johan.x doore. And some must be vnderstōde both lytterallye, and spirytuallye: As when God sayde, out of Egypte called I my sonne, whyche although it were lytteral-
Ozee.11. lye fulfylled in the chylderne of Israel when he brought them out of Egypte with greate power and wōders, yet was yt also mente ād verysyed in Christ hym
Math.2 selfe, hys very spyrytuall sonne, which was called out of Egygte after the death of Herode. And agayne yt is very spiritually fulfylled in vs whyche through Christes bloode are delyuered from the Egypte of synne, and from the power of Pharao the devyll. And I say that this texte of scripture, this is my bodye, ys onely spirytually to be vnderstonde, ād not lytterallye. And that doth S. Austen also confyrme, which wryteth vnto Adamantus and sayeth. These sentences of scripture, Christ was the stone, the bloode ys the soule, and thys is my bodye, are fyguratyuelye to be vnderstonde (that is to say) spiritually, or by the way of ā allegorye, & thus haue I. S. Austē whollye vpon my syde, whiche thynge shall yet

here

hereafter more playnely appere.

Nowe hys example of hys brydgromes rynge I very well alowe. For I take the blessed sacramēt to be left with vs for a very token and a memoryall of Christe in dede. But I say that the whole substaūce of the same token & memoryall, is hys owne blessed bodye. And so I saye that Christe hathe lefte vs a better token then this man wolde haue vs take yt for. And therin he fareth lyke a mā, to whō a brydgrome had delyuered a goodly golde rynge with a ryche Rubye therin, to delyuer to hys bryde for a token. And then he wolde lyke a false shrewe, keape a waye that golden rynge and geue the bryde in steade therof, a proper rynge of aryshe, and tell her that the brydgrome wolde sende her no better. Or els lyke one that when the brydgrome hadde geuen soche a rynge of golde to hys bryde for a tokē, wyll tell her playne, ād make her beleue, that the rynge were but coper or brasse, to mynyshe the brydgromes thanke. More.

I am ryght gladde that ye admytte myne exāple, ād grāte that the sacramēt is lefte to be a very tokē and memoryall of Christ in dede. But where you saye, that the whole substaunce of the same token ād memoryall is hys owne blessed bodye, that is sooner sayde than proued. Fryth.

And

And where you saye that we fare lyke a
false shrewe that wolde keape the golde
rynge from the bryde, and geue her a ryn
ge of a ryshe, or tell her that her golde ryn
ge were coper or brasse, to mynyshe the
brydgromes thāke. I answere that we de
ny not but that the ryng ys most fyne gol
de, and is sette wyth as ryche Rubyes as
can be gotten. For that rynge (I meane
the Sacrament) ys not onely a moste per
fecte token and a memoryall of the bryde
gromes benefyttes ād vnfayned fauoure
on hys partye, but yt is also on the other
partye a thankes geuynge for the gracy-
ous gyftes which she vndoubtedly know
lege her selfe to haue receyued. For as ve
rely as that breade ys broken amōge thē,
so verely was Christes bodye broken for
their synnes. And as verely as they recey
ue that breade in to their bellye through
eatynge yt, so verelye do they receyue the
frute of hys death in to their soules by be
leuynge in hym. And therfor they assem-
ble to that souper, not for the valoure of
the breade, wyne, or meate, that ys there
eate, but for the intent to geue hym than
kes commonly a monge them all, for hys
inestymable goodnes. But to procede vn
to our purpose, yf a man wolde come vn-
to the bryde, and tell her that thys goodly
golde rynge were her owne brydgrome,
both fleshe bloode ād bones (as you do)
then

then I thynke yf she haue anye wytte, she myght answere hym, that he mocked, and the more he sayde yt, the lesse she myght beleue hym, and saye that yf that were her owne brydgrome, what shulde she thē neade any remēbraunce of hym, or why shulde he geue it her for a remembraunce. For a remembraunce presupposeth the thynge to be absent, and therfore yf thys be a remembraunce of hym, than can he not here be present.

I meruell therfore moche, that he is not a frayde, to affyrme that these wordes of Christe, of hys bodye and of hys bloode, muste neades be vnderstonde by waye of a symplytude or an allegorye, as the wordes be of the vyne and the doore. Nowe this he knoweth well, that though some wordes spokē by the mouthe of Christe be to be vnderstonde onely by waye of a symplytude or an allegorye, yet foloweth it not thervpon, that euery lyke worde of Christe in other places was non other but an allegorye, for suche was the shyfte and cauyllacyon that the wycked Arryans vsed which toke from Christes parson hys omnypotent Godhed. More.

I graunte that the Arryans erred, for as Master More sayeth, though in some place a worde betakē fyguratyuely, it foloweth not therfor that in euery other place, it shulde lykewyse be takē. But one Fryth.

questyō muste I aske hys mastershyppe, how doth he knowe that there is any word or texte in scripture that muste be takē fyguratpuelp, that is by the waye of a symplytude, or as he calleth yt a necessarye allegorye? I thynke (though some mē map assygne other good causes ād euydences) that the fyrst knowelege ys by other textes of scrypture. ffor yf other textes be cōferred vnto yt, and wyll not stonde with the litterall sence, then I thynke yt muste neades be taken spirytuallp or fyguratpuelpe, as there are infynyte textes in scripture. Now when I see that S. Thomas which felte Christes woundes ād put hys fynger in hys syde, called hym hys Lorde and God, and that no texte in scrypture repugneth vnto the same, but that they map well stonde together, me thynketh yt were folye to affirme that this word, God, in that texte shulde be taken fyguratpuelp or by waye of an allegorye: But nowe in our matter the processe of scripture wyll not stonde with the lytterall sence, as shall here after appeare. And therfor necessyte compellethe vs to expounde yt fyguratpuelpe, as doth also S. Austen and other holy doctours, as hereafter shall playnelp appeare.

Note. If euery man that can fynde out a newe fonde fantasye vpon a texte of holy scrypture, map haue his owne mynd take,

and

and hys owne exposicyon beleued agaynste the exposycyons of the olde corrupte doctours and sayntes, then may you sure ly see that none artycle of the Christen fayth, can stonde and endure longe. And then he alleageth S. Hierome, which sayth, that yf the exposycion of other interpretours, and the consent of the common catholycke churche, were of no more strēgth but that euery mā myght be beleued that coulde bryng some textes of scrypture for hym, expounded as it pleaseth hym selfe, then coulde I (sayth this holy mā) bryng bye a newe secte also, and saye by scrypture, that no man were a true Christen man, nor a membre of the churche, that heareth two cootes. And in good fayth (sayth master More) yf that waye were alowed I were able my selfe to fynde out fyftene newe sectes in one fore none.

¶ Sayncte Peter sayeth that the scripture is not expounded after the appetyte of any pryuate parson, but euē as yt was geuen by the spyrite of God, and not by mānes wyll: so muste yt be declared by the same spirite. And therfore I wyll not that any mā shalbe beleued, by bryngyng hys owne mynde and fantasye. But yf he wyll be beleued, let hym bryng eyther an other playne texte, which shall expounde the fyrste, or els at the leaste he muste bryng suche a manyfest sentence, ffryth.

as wyll stonde wyth the processe of the scripture. Whye was Saynt Hierome alowed agaynst the determynacyon of the counsell of Meldelcy, syth he was alone, and they a greate multytude, but onely because he brought euydent scrypture, which at the tyme of their sentence, none of them remembred. ād yet when yt was brought, they coulde not auoyde yt. And lykewyse excepte I brynge euydent scripture which they all shall expounde as I do, I desyre not to be beleued. And where master More sayeth, that in good fayth he were able to fynde out fyftene newe sectes in one fore none, he may thanke GOD that he hathe suche a pregnaunte wytte: But yet I truste he shulde not fynde one (yf there were any parell of dāpnacyō therin) but that we wolde with a playne texte confute yt, which he shulde not be able to avoyde.

More. And ouer this, the very cyrcumstaunces of the places in the Gospell in which our sauyour speaketh of that sacramente, may well make open the defference of hys speache in this matter, and of all the other, and that as he spake all those but in an allegorye, so spake he this, playnely meanynge that he spake of hys very bodye and hys very bloode, besyde all allegoryes. For when our Lorde sayde,

de, he was a verp vyne, and when he sayd he was the doze, there was none that harde hym, that any thynge meueled the rof. And whye? for because they percep ued well, that he ment not that he was a materyall vyne in dede, nor a doze nep ther: But when he sayde that hys flesh he was verp meate, and hys bloode verp drynke, and that they shulde not be saued but yf they ded eate hys flesshe and drynke hys bloode, then were they all in suche a wonder therof, that they coulde not abyde. And wherfor, but because they per ceyued well by hys wordes and hys maner of circumstaunces, that Chryste spake of hys verp flesshe and hys verp bloode in dede.

¶It is openly knowen and confessed amonge all learned men, that in the. 6. chapptre of Joan, Christe spake not one worde concernynge the sacrament of hys bodye and bloode (which at that tyme was not yet instituted) but all that he there spake was of the spyrytuall eatynge and drynkynge of hys bodye, and bloode, as I haue towched before. And the circumstaunces of this place do in dede proue that they were fleshly mynded, and vnderstoode not the spirytuall wordes of our saueoure Chryst, and therfor wondered and mourmured. In so moche that Frpth. Joan. 6.

Chryst

Chriſte ſayde vnto them, doth this offende you? What wyll ye ſay then whē ye ſhall ſee the ſone of man aſcendynge thyther where he was before? Thē (addeth S. Auſten) you ſhall knowe that he ment not to geue hys fleſhe to eate with your teth: for he ſhall aſcende whole. And Chriſt addeth, it is the ſpirite that quyckeneth, the fleſhe profyteth nothynge, the wordes that I ſpeake, are ſpirite ād lyfe: that is to ſay, ſayeth S. Auſten, are ſpirytually to be vnderſtonde. And where Chriſt ſayeth, that the fleſhe profyteth nothynge (meanynge of hys owne fleſhe, as S. Auſtē ſayeth) he meaneth that it profyteth not, as they vnderſtoode hym, that is to ſaye, it profyteth not, if it were eatē. But it doth moche profyte to be ſlayne, that through it and the ſhedynge of hys blode, the wrath of God our father is pacyfyed, ād our ſynnes forgeuen. And where his maſterſhyp ſayeth that the people perceyued well what he ment, and therfor wōdered ſo ſore ād coulde not abyde, becauſe they perceyued well by hys wordes ād maner of circumſtaunces what hys meanynge was. I wyll ſay as I ded before, that they vnderſtoode hym not. Nowe here he wyll ſaye vnto me, if it be but your naye and my yea, then I wolde thynke to be beleued as ſoone as you, and ſurelye that were but reaſon. Not withſtondynge (thankes be to God)

I am

I am able to bryng in auctorite to Judge betwene vs bothe, whose Judgemēt I truste hys mastershyp wyll admytte. Thys autoure is. S. Austen which sayeth. *Discipuli enim eius qui eum sequebantur expauerunt & exhorruerunt sermonem non intelligentes.* That is to saye, his dyscypples whiche folowed hym, were a stoned, and abhorred hys wordes, ād vnderstoode thē not. And because your mastershyppe shall not thynke that he ober schotte hym selfe, and spake he wyste not what, we shall alledge hym sayenge the same wordes in an other place. *Cum diceret. Nisi quis manducauerit carnem. &c. Illi non intelligentes dixerunt ad inuicē. Durus est hic sermo, quis potest eum audire?* That is, when Christ sayde, excepte a man eate my flesshe and drynke my bloode, he shall haue no lyfe in hym, they because they vnderstoode hym not, sayde to eche other, this is an harde sayenge, who can heare hym? Thus I truste you wyll geue place (although not to me) yet at the leaste vnto Sayncte Austen, and receyue the truth whiche is so playnelye proued.

Augusti in sermo ad infan.

Aug. 54

And where hys mastershyp alleageth this texte for the Sacramente, that excepte they ded eate hys flesshe and drynke hys bloode they coulde not be saued, yt seameth that he is fallen in to the erroure of Pope Innocēt, which lykewyse vnderstōdynge

this texte vpon the Sacrament (as master Moze doth) caused ponge chylderne and infantes to receyue the Sacrament, as though they had all bene dampned which dyed and had not receyued it. And of thys Carnall mynde were many mo Bysshoppes a greate whyle (as are now the Bohemes, whome he after dyspraiseth, and yet expoundeth the texte as they do) but afterward they loked moze spirytually vpō the matter and confessed their ignozaunce, as I truste master Moze wyll. But now wyll I shew you. S. Austens mynde vpō this texte, which shall helpe for the expo-sycyon of all thys matter. S. Austen in the thyrde boke de doctrina christiana the. 16. chapptre, teachynge how we shall know the tropes, fygures, allegozyes, and phrases of the scrypture sayeth. *Si aũt flagitium aut facinus iubere uidetur, figurata locutio est. Nisi manducaueritis (inqt) carnem filij hominis et biberitis eius sanguinẽ, non habebitis uitam in uobis. Facinus uel flagitium uidetur iubere. Figura est ergo precipiens passionis dominicæ esse comunicandũ et suauiter atque utiliter in memoria recondendum, quod pro nobis caro eius crucifixa & uulnerata sit.* That is to saye: when so euer the scrypture or Christe seameth to commaunde any fowle or wycked thynge, than muste that texte be taken fyguratyuelye, and that it is a phrase, allegozye, and maner of speakynge,

Augustinus libro 3 de doctrina christiana.

kynge, ād muste be vnderstonde spyrytu allye and not after the letter. Excepte (saye eth Christ) ye eate the flesshe of the sonne of man and drynke hys bloode ye shall haue no lyfe in you. He seameth (sayeth S. Austen) to cōmaunde a fowle and a wycked thynge. It ys therfore a fygure, commaundyng vs to be partakers of hys passyon, and swetely ād profytablye to prynte in our mynde that hys flesshe was crucyfyed and wounded for vs. This truth (thankes be to God) doth S. Austen declare vnto vs, which thynge besyde the openyng of thys texte agaynst master Mores mynd, doth playnely shew what he thought in the holye wordes of Christes souper. ffor syth he called yt a fowle and a wycked thynge to eate hys flesshe, than may you soone perceyue, that he thought yt ys fowle and as wycked a thynge to eate hys bodye, seynge hys bodye ys flesshe, and then consequently yt shall folowe, that eyther thys worde eate (where Christe sayde take thys and eate yt) muste be taken spirytuallye, or els that thys sayēge of Christe, thys is my bodye, muste be fyguratyuely spoken, but this worde, eate, ys taken after the letter (for they ded in dede eate the breade) therfore yt muste neades folowe, that thys sentēce (thys is my bodye) muste be fyguratyuely spoken. Or els ys. S. Austen not to be

The mynde of the olde doctours, approued in thys place, which thynge our Byshoppes I thynke, wyll not saye naye.

Augustinus in sermone ad infantes

Besydes that. S. Austen sayeth. *Quando loquebatur dominus noster Iesus Christus de corpore suo, nisi (inquit) quis manducauerit carnem meam et biberit sanguinē meum, non habebit in se uitam. Caro enim mea uere est cibus, & sanguis meus uere est potus. Intellectus spiritualis credentem saluum facit, quia littera occidit, spiritus est qui uiuificat.* That is to saye: when our Lorde Iesus Christe spake of hys bodye, excepte (sayeth he) a man eate my fleshe and drynke my bloode, he shall haue no lyfe in hym selfe, for my fleshe is verye meate, and my bloode is verye drynke. The spyrytuall vnderstondynge saueth hym that beleueth, for the letter kylleth, but the spirite quyckeneth. Here may you playnlye perceyue, that thys texte muste onelye be taken spyrituallye. For he sayeth, that to take it after the letter it kylleth and profyteth nothynge at all, ⁊ ther for I wonder that we haue bene ledde so longe in this grosse erroure.

Orig. in leuiti. homi. 7.

This sayenge doth that famous clarke Origene, confyrme sayēg. *Agnosce q̄ figuræ sunt que in uoluminibus Domini scriptæ sunt: & ideo tanquā spirituales & non tanquam carnales, examinate & intelligite quæ dicuntur. Si enim secundum litteram sequaris hoc ipsum quod dictum est, Nisi manducaueritis*

ritis carnē &c. Occidit hæc littera. That is to saye: Marke that they are figures which are wrytē in the scrypture of God. And therfore exampne them as spyrytuall men and not as Carnall, ād vnderstonde those thynges that are spoken. ffor if thou folowe after the letter, this thynge that is spokē: excepte pe eate the flesshe of the sone of man and drynke hys bloode, pou cā haue no lyfe in pou, this letter kylleth. Alas deare bretherne why shulde any mā be offended with thys doctrine, seynge it is approued so playnelye, by suche auncyent and holy ffathers.

Agapne. S. Austē saeth. *Qui manducat carnem meā & bibit meum sanguinem in me manet & ego in illo. Hoc est ergo manducare illā escam & illū bibere potum, in Christo manere & illum manentē in se habere, ac per hoc qui non manet in Christo & in quo non manet Christus proculdubio non manducat eius carnem nec bibit sanguinē, etiā si tante rei sacramentum ad iudicium sibi manducet & bibit.* That is to saye, he that eateth my flesshe and drynketh my bloode, abydeth in me, and I in hym. This is therfore the eatynge of that meate and drynkynge of that bloode, to abyde in Christe and haue hym abydynge in hs. And therfor he that abydeth not in Christe, and in whome Christe abydeth not, without doubte he eateth not Christes flesshe nor drynketh

Augustini sermo circa sacraria pasche.

The mynde of the olde doctours,
keth not hys bloode, although he eate and
drynke the sacramēt of so greate a thynge
Idē Be- vnto hys dampnacyon. And euē the same
da super wordes hath Bede vpon the Corynthyās
Cor.10. 1.Corin.10. Thys one place is sufficyent
for to proue my purpose though he sayde
not one worde more ffor here he doth play
nelye determyne, that he whiche abydeth
not in Christe: that is to saye: he that is
wycked or vnfaythfull, doth not eate hys
flesshe nor drynke hys bloode, although he
eate and drynke the Sacramēt of so grea-
te a thynge. And so muste it neades folo-
we, that the Sacramente is not the verye
naturall bodye of Christ. ffor then the vn
faythfull shulde eate hys flesshe, seynge he
eateth the Sacrament of hys bodye. But
that doth S. Austen denye, wherfor it mu
ste neades folowe, that it is but onelye a to
ken of a remembraunce, ād a spyne of hys
bodye breakynge, and a representacyon
of hys passyon, that we myght keape hys
Rom.5. facte in memorye, and geue hym thankes
for hys tender loue and kyndenes, whiche
when we were hys enemyes toke vpon
hym to suffer moste vyle death, to reconcy
le vs vnto hys ffather, and make vs hys
frendes. Thys sayenge hath S. Austen in
a nother place also, where he wryteth on
Augusti this maner. *Qui non in me manet, & in quo*
de ciuita: *ego non maneo, non se dicat aut existimet mā*
dei lib.21 *ducare corpus meum, aut bibere sanguinem*
meum.

meum. Non itaq; maneat in Christo qui non sunt eius membra: non sunt autem membra Christi qui se faciunt membra meritricis. capi. 25.

That is to saye, he that abydeth not in me, and in whome I abyde not, let hym not saye or thynke that he eateth my bodye or drynketh my bloode. They abyde not in Christe which are not hys membres. And they are not hys membres whiche make them selues the membres of an harlote. And these are also the verye wordes of Bede. Here is it playne proued agayne by the auctorite of S. Austen and Bede, that the wycked and vnfaythfull (whiche are not the membres of Christe) do not eate hys bodye nor drynke hys bloode, and yet they do eate the Sacramēt as well as the other. Wherfore you muste neades graunte, that the Sacramēt is not the naturall bodye of Christ but a figure, tokē, or memorall therof. Now good Christē people counte not thys new learnynge which is confyrmed by suche olde doctoures and faythfull fathers. Beda su per. 1. Cor. 6.

Now were thys ynough for a Christē man that loued no contencyon. But because there are so many sophysters in the worlde whiche care not what they saye, so they holde not their peace, I muste neades sette some bulwarke by this holy doctoure, to helpe to defende hym, for els they wyll shoteIye ouer rone hym (as they do me)

Ambrosi de sacra. me) ād make hym an heretyck also. Therfore I wyll alleage hys master saynt Ambrose. Saynte Ambrose sayeth. *Non iste panis qui uadit in corpus, a nobis tā anxie queritur, sed panis uitæ æterne que anime nostre substanciam fulscit, qui autem discordat a Christo non manducat carnem eius, nec bibit sanguinem eius, & si tante rei sacramentum iudicium sue perdicionis accipit.* That is, this breade that goeth in to the bodye ys not so gredelye sought of vs, but the breade of euerlastynge lyfe which vpholdeth the substaunce of our soule. For he that dyscordeth from Christ, doth not eate hys fleshe, nor drynke hys bloode, although he receyue the sacramente of so greate a thynge vnto hys dampnacyon and destruccyon. Furthermore, the greate clarke Prosper confyrmeth the same, sayenge. *Qui discordat a Christo nec carnem Christi manducat, nec sanguinem bibit, etiam si tantæ rei sacramentum ad iudicium sue presumptionis quotidie indifferenter accipiat.* That is, he that dyscordeth from Christ, doth neyther eate hys fleshe, nor drynke hys bloode, although he receyueth indyfferently euery daye the sacrament of so greate a thynge vnto the condempnacyon of hys presumpcyon. And these are also the very wordes of Bede vpō the xi. Chapiter of the fyrste Eppstle to the Corynthyans.

Prosper in libro sentenciarum.

Idē Beda super 1. Cor. 11

Now yow may see, that it ys not saynt

Au-

Aultens mynde onelye, but also the sapē-
ge of many mo. And therfore I truste you
wyll be good vnto hym. And yf ye cō-
demne not these holye ffathers,
then am I wrongfullye pu-
nyshed. But yf you con-
demne them, then
muste poore Jo-
han ffryth be
contente to
beare
the
burthen wyth
them.

More.

And where master More sayeth, that yf Christe had not ment after the playne litterall sense, that both the hearers at that tyme, and the expositours sens, and all Christen people beside thys .x.c. yeare wolde not haue taken onelye the litterall sens beynge so straunge and merueylous that yt myght seame impossyble, and declyne from the letter for allegoryes in all suche other thynges, beynge (as he sayeth) and as in dede they be, so manye fare in nombre mo.

Fryth.

As towchynge the hearers they were deceyued and vnderstoode hym not (I meane as manye as toke hys wordes fleshlye as you do) And they had their answere of Christe (when they mourmured) that hys wordes were spyrite and lyfe: that is (as S. Austen sayeth) spirytuallye to be vnderstonde & not fleshlye, as ys before declared. And as for the expositours, I thynke he hath not one of the olde fathers for hym, but certen newe felowes: as Dominicy, S. Thomas, Occam, and suche other

ther which haue made the Pope a God.
And as I haue ſhewed S. Auſten maketh
full for bs, and ſo do all the olde fathers.
As Decolompadius hath well declared
in hys boke. *Quid ueteres ſenſerint de ſacra*
mento euchariſtiæ. And ſome of their ſay-
enges I ſhall alleage a none. And where
pou ſaye that all Chriſten people haue ſo
beleued this .1500. peares, that is verp fal
ſe. ffor there ps no doubte, but that the pe-
ople thought as holpe Sapnt Auſten and
other fapthful fathers taught thē. Which
as I ſapde, make with bs. Notwithſton-
dpnge in dede ſpth oure prelates haue be-
ne made lordes and haue ſette bp their la
wes and decrees contrarpe to the preroga
tpue of all Pꝛpnces, and ſpke moſte ſubtle
traptours, haue made all men beleue that
thep map make lawes & bpnde mens cō
ſcpences to obepe them; and that thepr la-
wes are Gods lawes, blpndpnge the peo
ples epes wpth two or thre textes wrong
fullp wrefted, to abaunce their pꝛpde, whe
re thep ought to obepe Rpnges & Pꝛinces
& be ſubiect to their lawes, as Chriſt & hys
Apoſtles were euē bnto the death. Spth
that tpme I ſap, thep haue made mē beleue
what thep lyſt, & make artpcles of the fap
the at their pleaſure. One artpcle muſt be
that thep be the church, āð cā not erre. And
this ps the grounde of all their doctrpne.
But the truth of this artpcle ps now ſuf-

The mynde of the olde doctours, fycyently knowē. For yf quene Katheryne be Kynge Hēryes wyfe, thē they do erre, & yf she be not, they haue thē erred. It is nowe become an artycle of our fayth that the Pope of Rome must be the hede of the churche ād the vycar of Christe: & that by Gods lawe. It is an artycle of our fayth, that what soeuer he byndeth in earth, is boūde in heauē, in so moche that yf he curse wrōgfully, yet yt must be feared, ād in fynite suche other which are not in our crede, but blessed be god that hath geuē some lyght in to oure Prynces harte. For he hath lately putforth a boke called the glasse of truth, which proueth many of these artycles very folysh fātasyes, ād that euē by theyr owne doctours, and so I truste you shall be proued in this poynt of the sacramēt. For though it be an artycle of our fayth, yt is none artycle of our Crede in the .xij. artycles, whiche are suffycyent for our saluacyon. And therfore we may thynke that you lye without all Jeoperdye of dampnacyon.

Neuerthelesse seynge hys mastershyp sayeth that all make for hym, & I say cleane contrarye, that allthe olde fathers make agaynste hym, it were necessarye that one of vs shulde proue hys purpose. But in dede in this poynte he wolde loke to haue the vātage of me. For he thynketh that mē wyll sooner beleue him which is a gre

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ate mā, thē me which am but a poore mā, āð that therfor I had more neade to proue my parte true, thē he to proue hys. Well, I am content, and therfor geue eare dere reader and iudge betwene vs.

Tertullianus li. 2. cō tra Marcionem.

ffirst I wyll begynne with Tertulpan, because he is of moste antiquyte. Tertulpan sayeth. *Ipse (Christus) nec panem repro bauit quod ipsum corpus suum representat.* That is to saye: Christ hym selfe ded not reproue or dyscōmēde breade which doth represent hys bodye. ffor the vnderstōdyng of thys place, you must know that there was an heretyke called Marcyō, which ded reproue creatures, & sayde that all maner of creatures were euell. This thynge doth Tertullyā improue by the sacramēt & sayeth. Christ ded not reproue or dyscōmende breade the which doth represēt his bodye: as though he shulde say, yf Christ had counted the breade euell, then wolde he not haue lefte yt for a sacrament to represent hys bodye, meanynge that it is a sacramente, sygne, token, and memorpall of hys bodye, and not the bodye yt selfe. And that this is hys mynde, doth playnly appeare in his fourth boke, where he sayeth. *Christ⁹ acceptū panē et distributū discipulis, corpus suū illud fecit: hoc est corpus meū dicēdo, id est figura corporis mei. Figura autē non fuisset, nisi ueritatis eēt corpus. Vacuare s quod est phātasma, figuram sapere non posset.*

Tertullianus li. 4. cō tra Marcionem.

The mynde of the olde doctours, That ys to saye: Christe takynge breade and dystrybutynge vnto hys dysciples made yt hys bodye, sayēge. This ys my body. But thys breade coulde not haue bene a figure of yt, excepte Christ had had a true bodye. ffor a fantasye can take no fygure. ffor the vnderston dynge of this place, you muste marke that this heretycke Marcō agaynst whome thys auctoure wryteth, ded holde opynion that Christ had no naturall bodye, but onelye a fantastycall bodye, ād this opynyon doth thys doctoure improue by the sacrament of the aulter sayenge. The sacrament ys a fygure of hys bodye; ergo Christ had a true bodye, ād not a fantastycall bodye: ffor a vayne thynge or fantasye can take no fygure. Loo, here doth this olde father which was longe before. S. Austen or. S. Hierome, expounde these wordes of Christe. This is my bodye: that is to saye, a fygure of my bodye. Therfor ye are to blame to call it newe lernynge. Nowe because they shall not of temerarious presumpcyon reiecte this olde father. I shall establysshe hys wordes by S. Austen, which commendeth Christes meruelous patience for sufferynge so lōge that traytour Judas, as though he had bene a good man, and yet was not ignorāt of hys wycked thoughtes. *Adhibuit (inquit) ad cōuiuium in quo corporis & sangui-*

Augusti

nis

bpon the wordes of Chriſtes mandpe. *nis ſui figura diſcipulis commendauit ac tra didit.* That is to ſape: he admptted hpm ſapeth S. Auſtē bnto the mandpe wherin he dede be take and delpuer bnto the dpſcepples the fpgure of hps bodpe and bloode. Here doth thps holpe father. S. Auſtē call pt the fpgure of hps bodp. And I am ſure there is no mā ſo chyldpſhe, but that he knoweth that the fpgure of Chriſte ps not Chriſte hpm ſelfe, the fpgure of S. Peter ps not ſapnt Peter hpm ſelfe. And pet we do neuertheleſſe comunōly call thoſe fpgures bp the name of the thpnge that thep do repreſente. As I mape ſape when I ſee the fpgure of S. Peter, thps ps S. Peter to whome Chriſte delpuered the kepes of the kpngdome of heauē. And pet he were a foole that wolde thpnke that fpgure to be S. Peter hpm ſelfe. For pt is onelpe a repreſentacpon of hpm. Beſpdes that S. Auſten ſapeth. *Non hoc corpus quod uidetis eſtis manducaturi, nec bibiturі illum ſanguinem quem effuſuri ſunt qui me crucifigent. Sacramentum aliquod uobis commendaui, ſpiritualiter intellectum uiuificat nos, caro autem non prodeſt quicquam.* That ps to ſape: pou ſhall not eate thps bodpe that pou ſee, nor dpnke that bloode which thep that crucpfpe me ſhall ſhed de out. I haue geuen a certapne ſacramente bnto pou, pf pt be ſpirptuallp bnderſtonde, pt qupckeneth pou: but the fleſhe

Auguſti in preſa. Pſalm. 98

in preſa. Pſalm. 3

The mynde of the olde doctours, profyteth nothynge. What thynges can be more playnely spoken?

Furdermore S. Austen sayeth. *Sepe ita loquimur ut Pascha appropinquante crastinam uel perendinam Domini passionem dicamus: cum ille ante tam multos annos passus sit, nec omnino nisi semel illa passio facta sit. Nempe ipso die dominico dicimus hodie dominus resurrexit, cum ex quo surrexit tot anni transierunt. Quare nemo tam ineptus est, ut nos ita loquentes arguat esse mentitos, qui a istos dies secundum illorum quibus hæc gesta sunt similitudinem nuncupamus: ut dicatur ipse dies qui non sit ipse, sed reuolucione temporum similes eius: & dicatur illo die fieri propter sacramenti celebrationem, quod non illo die, sed iam olim factum est. Nonne semel immolatus est Christus in seipso? & tamen in sacramento non solum per annuas Paschæ solennitates, sed omni die pro populis immolatur: nec utique mentitur qui interrogatus, respondent eum immolari. Si enim sacramenta quandam similitudinem earum rerum quarum sunt sacramenta non haberent, omnino sacramenta non essent. Ex hac autem similitudine plerumque etiam ipsarum rerum nomina accipiunt. Sicut ergo secundum quendam modum sacramētum corporis* CHRISTI *corpus* CHRISTI *est. Et sacramentum sanguinis* CHRISTI *sanguis* CHRISTI *est, ita sacramenta fidei fides est. Nihil est autem ali*

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ud credere, quam fidem habere, ac per hoc re spondetur fidem habere propter fidei sacra menta. Et conuertere se ad Deum propter con uersionis sacramentum. Quia & ipsa respon sio pertinet ad celebrationem sacramenti. Si cut de ipso baptismo Apostolus dicit. Conse pulti (inquit) sumus Christo per baptismum in mortem, Non ait sepulturam significaui mus, sed prorsus ait, consepulti sumus. Sacra mentum ergo tantæ rei non nisi eiusdem rei uocabulo nuncupauit.

That is to saye: We often vse to saye, when Easter draweth nyghe, that to mo rowe or the nexte day is the Lordes passyō, ād yet yt is many yeares sens he suffered, and that passyon was neuer done but ones. And vpon that sondaye we saye, thys daye the Lorde ded ryse agayne, and yet yt ys many yeares sens he rose. Now ys there no man so folyshe to reproue vs as lyers for so sayenge, because we name these dayes after the symplytude of those in which these thynges were done, so that yt is called the same daye, which is not the verye same, but by the reuolucyon of tyme lyke it. And yt is named to be done the same daye through the celebracyon of the sacramēt (through keppnge the memorpall of the thynge ones done) which ys not done that daye, but was done lōge before, Was not Christe ones crucyfyed

in hys owne parson: ād yet in a mysterye (which is the remembraunce of hys very passyon) he ys crucyfyed for the people not onely euery feaste of Easter, but euery daye. Neyther doth he lye which (whē he is asked) answereth that he is crucyfyed. For yf the sacramentes, had not certayne symylytudes of those thynges wherof they are sacramentes, then shulde they be no sacramentes at all. And for thys symylytude for the most parte they take the names of the very thynges, and therfore after a certayne maner the sacramente of Christes bodye ys Christes bodye, & the sacramēte of Christes bloode, is christes bloode, so the sacramēt of faythe, is fayth. For yt ys nō other thyng to beleue, thē to haue fayth, & therfore whē a mā āswereth that the infante beleueth which hath not the affecte of fayth, he answereth that yt hath faythe for the sacramēt of fayth: And that yt turneth yt selfe to GOD, for the sacrament of conuersyon. For the answere yt selfe perteyneth vnto the mynystrynge of the sacrament. As the Apostle wryteth of Baptyme: we are buryed (sayeth he) wyth Christ through Baptyme vnto death. He sayeth not, we sygnyfye buryenge, but vtterlye sayeth, we are buryed. He called therfore the sacrament of so greate a thynge euen wyth the propre

name

name of the verye thynge it selfe. &c. If a man wolde avoyde contencyon and loke soberly vpon those wordes of Sapnte Austen, he shall soone percepue the mysterye of thys matter. For euē as the nexte good fryday shalbe called the daye of Christes passyon: and yet he shall not suffer death a gayne vpon that daye, for he dyed but ones and is nowe immortall, euē so is the Sacrament called Christes bodye. And as that daye is not the verye daye that he dyed vpon, but onelye a remembraunce ther of: So the Sacrament is not hys very naturall bodye, but onelye a remembraunce of hys bodye breakynge and bloode sheadynge. And lykewyse, as the nexte Easter daye shall be called the daye of hys resurrectyon, not that it is the very same daye that Christe ded ryse in, but a remembraunce of the same: Euen so the Sacrament is called hys bodye: not that it is hys bodye in dede, but onelye a remembraunce of the same. And furdermore, euē as the Preste doth offer hym, that is to saye, crucyfye hym at Masse, euē so is the sacramēt hys bodye. But the Masse doth but onelye represent hys passyon. And so doth the Sacrament represent hys bodye. And yet though the Masse dothe but represent his crucyfyēge, we maye trulye saye he is crucyfyed, euen so though the Sacrament do but sygnyfye or represent hys bodye, yet

The mynde of the olde doctours, may we truelye saye that it is hys bodye. Why so? herelye (sayeth he) for the sacramentes haue a certayne symylytude of those thynges wherof they are sacramentes. And for thys symylytude for the moste parte, they take the names of the verye thynges. Blessed be God which hathe so clearelye dyscussed this matter by thys faythfull father. Notwithstondynge he doth yet expresse it more playnelye sayēg: After a certayne maner the sacrament of Christes bodye is Christes bodye. Behold deare bretherne he sayeth, after a certayne maner the sacramēt is Christes bodye. And by that you maye soone knowe that he neuer mēte that it shulde be hys verye naturall bodye in dede, but onelye a token and memorye all to keape in memorye the death of hys bodye, and so to nourysshe our fayth. Besydes that, hys symylytude which he after allegeth of Baptyme, doth throughlye expoūde this matter, for (sayeth he) the Apostle sayeth not, we sygnyfye burynge: but he sayeth, we are buryed, yet in dede the Baptyme doth but sygnyfye it. And therevpon S. Austen addeth, that he called the sacrament of so greate a thynge euen with the name of the verye thynge it selfe. And lykewyse it is in our sacrament. Fynallye to be shorte, I wyll passe ouer many places which I haue gathered out of this holye father, and wyll

towche

towche but this one more. Saynte Auſtē ſayeth. *Non enim Dominus dubitauit dicere, Hoc eſt corpus meum, cum daret ſignum corporis ſui. Et in eoden capite exponit. Sic eſt enim ſanguis anima, quomodo petra erat Chriſtus, nec tamen petra (ait) ſignificabat Chriſtū, ſed ait petra erat Chriſtus.* That is to ſaye: The lorde doubted not to ſaye, this is my bodye, whē he gaue a ſygne of hys bodye. And after in the ſame chappter he expoundeth it. For truelye ſo the bloode is the ſoule, as Chriſte was the ſtone. And yet the Apoſtle ſayeth not, the ſtone ded ſygnifye Chriſt, but he ſayeth the ſtone was Chriſt. Auguſti cōtr. adamantū.

Here S. Auſten ſayeth playnelye, that Chriſte called the ſygne of hys bodye, his bodye, and in this chappter doth compare theſe thre textes of ſcrypture, this is my bodye, the bloode is the ſoule, and Chriſte was the ſtone; And declareth them to be one phraſe, and to be expounded after one faſhyō. Now is there no mā ſo madde, as to ſaye, that Chriſte was a naturall ſtone (excepte he be a naturall foole) whoſe Iudgemēt we neade not greatelye to regarde. Therfore we may well cōclude that the ſacrament is not his naturall bodye, but is called his bodye, for a ſymylytude that it hath, wherin it ſygnyfyeth & repreſenteth his bodye. And that the ſacramēt of ſo greate a thynge is called euē with the name of the very thynge it ſelfe, As ſ. Auſtē ſayde.

This

The mynde of the olde doctours,

Thys were prove ynough to conclude that all the olde Fathers ded holde the same oppynyon, for who wolde ones surmyse (seynge we haue. S. Austen so playne for vs which is the cheafest amonge thē all) who wolde ones surmyse I say, that they dyssented in thys greate matter frō the other faythfull fathers, or they from hym? Neuerthelesse I dare not lett hym stōde post alone, leaste ye dyspyse hym. And therfore I wyll shewe you the mynde of certayne other also: and fyrste of hys master Saynt Ambrose.

Ambrosi super illud mortē dominiannuncia.

S. Ambrose wrytynge vpon the Eppystle of Paule to the Corynthyans in the. xi. Chapter sayeth. *Quia enim morte Domini liberati sumus, huius rei in edēdo & potādo, carnem & sanguinem qui pro nobis oblata sunt, significamus.* That is to saye: because we be delyuered by the death of the Lorde, in eatynge and drynkynge of thys thynge, meanynge of the Sacrament, we sygnyfye the fleshe and bloode which were offered for vs. Here doth S. Ambrose saye ynough, yf men were not sophysters, but wolde be content with reason. For he sayeth that in eatynge and drynkynge the Sacramēt of Christes bodye, we sygnyfye or represent the fleshe and bloode of our sauyoure Jesus. Notwithstondynge be cause you are so slyppery, we shall bynde you a lytle better by thys mās wordes.

S.

vpon the wordes of Christes mandye.

S. Ambrose saieth. *Sed forte dices speciem sanguinis non uideo, sed habet similitudinem. Sicut enim mortis similitudinem sumpsisti, ita etiam similitudinem precioſi sanguinis bibis.* That is to saye. But peraduenture thou wylte saye, I see no apperaunce of bloode, but it hathe a symplytude. For euē as thou haste taken the symplytude of death, euen so thou drynkest the symplytude of the precyous bloode. Here maye we see by the conferrynge of these two Sacramentes, what S. Ambrose iudged of it. For he saieth, euen as thou haste taken a symplytude of hys death in the sacramēt of baptyme, so doste thou drynke a symplytude of hys precyouse bloode in the Sacrament of the Aulter. And yet as S. Austen saide before, the Apostle saieth, not we sygnyfye the burpenge, but saieth, we are burped. And lykewyse here Christe saide, not this sygnyfyeth my bodye, but this is my bodye, callynge the Sacrament, a syg ne, token, and memorpall of so greate a thynge, euen with the name of the verye thynge it selfe. Thus doth S. Ambrose choke our sophysters.

Ambrosi de sacra.

Neuertheleſſe I wyll alleage one place more out of Ambrose, where he saieth. *Dicit ſacerdos fac nobis hanc oblationē ſcriptam rationabilem, quod eſt figura corporis Domini noſtri Ieſu Chriſti.* That is: the Preste saieth, make vs this oblacyon accepta

Ambrosi lib. 3. de sacramē.

ble,

The mynde of the olde doctours, ble, & re. ffor it is a figure of the bodye of our Lorde Jesus Christ. Were he calleth it playnelye a figure of Christes bodye, which thynge you can not abyde. Therfore geue prayse vnto God and lette hys trouth spreade, which is so playnelye testyfyed, by these holye ffathers. Now lette vs see what S. Hieronme sayeth.

Hieronimus super eccle.

Sayncte Hierome wrytynge vpon Ecclesiastes sayeth on this maner. *Caro Domini uerus cibus est, & sanguis eius uerus potus est, hoc solum habemus in presenti sæculo bonum, si uescamur carne eius cruoreque potemur, nõ solum in misterio, sed etiam in scripturarum lectione, uerus enim cibus est & potus, qui ex uerbo Dei sumitur scientia scripturarum.* That is to saye: the flesshe of the lorde is verye meate, and his bloode verye drynke. This is onelye the pleasure or prosperite that we haue in this worlde, that we maye eate hys flesshe and drynke his bloode, not onelye in a mysterye, but also in the readynge of scrypture. ffor it is very meate and drynke, which is taken out of Godes worde, by the knowelege of scrypture. Were maye we see S. Hieroms mynde in fewe wordes. ffor fyrste he sayeth that we eate hys flesshe and drynke hys bloode in a mysterye, whiche is the sacrament of hys remembraunce, and memorye all of his passyon. And after he addeth, that we eate his flesshe ãd drynke hys bloode in the rea

dynge

vpon the wordes of Christes mandye. dynge ād knowelege of scriptures, ād calleth that very meate ād very drynke. And yet I am sure ye are not so grosse, as to thynke that the letters whiche you reade are tourned in to naturall flesshe ād blode. And lykewyse it is not necessarye that the breade shulde be tourned in to hys bodye, no more than the letters in scrypture are tourned in to his flesshe. And neuertheless throughe faythe we may as well eate hys bodye in receyuynge of the sacrament, as eate hys flesshe in readynge of the letters of the scrypture. Besydes that S. Hierome calleth the vnderstōdynge of the scripture very meate and very drynke: whiche you muste neades vnderstonde in a mysterye and spyrituall sense. For it is no materyall meate nor drynke that is receyued with the mouth and teth, but it is spyrytuall meate and drynke, and is so called for a symplytude and propertye: because that as meate and drynke counforte the bodye and outwarde man, so doth the readynge and knowelege of scrypture conforte the soule and inwarde man. And lykewyse it is of Christes bodye, whiche is called very meate and very drynke, whiche you muste neades vnderstonde in a mysterye or spyrytuall sense (as Saynte Hierome called it) for hys bodye is no materyall meate nor drynke that is receyued with the mouth or teth: But it is spyrytuall

meate

The mynde of the olde doctours,
meate and drynke, and so called for a spiri
tuale and propertye, because that as mea
te and drynke conforte the bodye, so doth
the fayth in hys bodye breakynge & bloo-
de sheadynge refreshe the soule vnto lyfe
euerlastynge. We vse it customablye in
our dayly speache to saye, when a chyl-
de setteth all hys mynde and delyght vpō
sporte and playe: It is meate and drynke
to thys chylde to playe. And also we saye
vp a man that loueth well hawkynge and
huntynge: It is meate and drynke to thys
man to hawke and hunte. Where no man
doubteth, but it is a spguratpue speache.
And therfore I wonder that they are so
blynde in thys one poynte of Christes bo
dye. And can not also take the wordes sp-
guratpuelye, as these olde doctours ded.
Hieronimus super Matheum.
Agayne S. Hieroime sayeth. *Postquam mystícum paſcha fuerat impletum & agni carnes cum apoſtolis comederat, aſſumit panem qui confortat cor hominis, & ad uerū paſchæ tranſgreditur ſacramentum, quomodo in prefiguratione eius Melchiſedech uinum & panem proferens fecerat, ipſe quoq; ueritatem corporis repræſentaret.* That is to saye: af
ter the mystycall Easter labe fullfylled,
and that Christe had eaten the lambes fle
she with the Apostles, he tokebreade which
conforteth the harte of man, and passeth
to the true sacramēt of the Easter lambe:
that as Melchisedech brought forthe brea
de and

de and wyne sygurynge hym, so myght he shewyse representhe truth of hys bodye. Here doth S. Hieroime speake after the maner that Tertullyā ded before: that Christe with breade and wyne ded representhe truth of hys bodye. ffor excepte he had had a true bodye, he coulde not leaue a sygure of it nor representit vnto vs. ffor a vayne thynge or fantalye can haue no sygure, nor can not be representhed. As by example. How shulde a mā make a sygure of hys dreame or representit vnto our me morye: But Christ hath lefte vs a sygure and representacyon of hys bodye in breade and wyne: therfore it folowyeth that he had a true bodye. And that this was. S. Hieroms mynde doth manefestly appeare by the wordes of Bede, which doth more roppoustye sette out this sayenge of Hierome. ffor he wryteth on this maner. *Finitis paschæ ueteris solennijs que in commemoratione antiquæ de ægypto liberationis agebantur, transit ad nouū quod in suæ redemptionis memoriā ecclesia frequētare desiderat, utuide licet pro carne agni uel sanguine suo, carnis sanguinisq; sacramentum in panis ac uini figura substituens, ipsum se esse monstraret cui iurauit Dominus. Tu es sacerdos in æternum secundum ordinem Melchisedech. Frangit autem ipse panem quem porrigit, ut ostendat corporis sui fractionem non sine sua sponte*

Beda super Luc.

The mynde of the olde doctours, *futuram. Similiter & calicem postquam cœnauit dedit eis. Quia ergo panis carnē cōfirmat, uinum uero sanguinē operatur in carne, hic ad corpus Christi mystice, illud refertur ad sanguinem.* That is to saye. After the solempnyte of the olde Easter lambe was fynyshed, which was obserued in the remēbraunce of the olde delyueraūce out of Egypte, he goth vnto the newe which the churche gladlye obserueth in the remēbraunce of hys redempcyon, that he in the steade of the flesshe and bloode of the lambe, myght institute and ordeyne the sacramēt of hys flesshe and bloode in the fygure of breade and wyne, and so declare hym selfe to be the same vnto whome the Lorde sware, thou arte a perpetuall Preste after the order of Melchisedech. And he hym selfe bra he the breade which he gaue, to shewe that the breakynge of hys bodye shulde not be done without hys owne wyll. And ykewyse he gaue them the cuppe after he had supped. And because breade doth confyrme or strengthen the flesshe, and wyne worketh bloode in the flesshe, therfore is the breade mystycallye referred vnto the bodye of Christe, and the wyne referred vnto hys bloode.

Here maye you note, fyrste that as the lambe was a remembraunce of theyr delyueraunce out of Egipte (and yet the lābe delyuered them not) so is the sacrament

a remem-

a remembraunce of our redemptyon, and yet the sacrament redeamed vs not. Besydes that he sayeth, that Christ in the steade of the flesshe and bloode of the lambe, ded institute the sacrament of hys flesshe and bloode in fygure of breade and wyne. Marke well, he sayeth not that in the stede of lambes flesshe and bloode he ded institute hys owne flesshe and bloode, but sayeth that he ded institute the sacrament of hys flesshe and bloode. What thynge is a sacrament? Verelye it is the sygne of an holye thynge, and there is no dyfference betwene a sygne and a sacrament, but that the sygne is referred vnto a worldlye thynge, and a Sacrament vnto a spyrytuall or holye thynge.

As Saynte Austen sayeth. *Signa cum ad res diuinas pertinent, sacramenta appellantur.* That is to saye: sygnes when they partayne vnto godlye thynges are called sacramentes. Ad Marcellinum.

Therfore when Bede sayeth, that they ded institute the Sacrament of hys flesshe and bloode in the fygure of breade and wyne, it is as moche to saye (by Saynte Austens dyffynycyon) as that he ded institute the fygure of hys holye flesshe and bloode in the fygure of breade and wyne, that is to saye: that breade and wyne shulde be the fygure and sygne representynge hys most blessed holye flesshe

The mynde of the olde doctours, and bloode vnto vs, for a perpetuall remẽ braunce. And afterwarde he declared the propertye for whiche the breade is called the bodye ād the wyne the bloode: sayyng he speaketh not so darkelye as I now do, but playnelye sayeth that the breade is mystycallye referred vnto the bodye of Christe: because that as breade doth strēg thē the flesshe, so Christes bodye which is figured by the breade, doth strēgthen the soule through fayth in hys death. And so doth he clearlye proue my purpose.

Crisost. super Matth.

Now lette vs see what Chrisostome sayeth, whiche shall declarye vs the fayth of the olde Grecyans, who had not lost the true fayth, howsoeuer the worlde go now adayes. Chrisostome sayeth in thys maner. *Si enim mortuus Iesus nō est cuius signum & symbolū hoc sacrificiū est: uides quantum ei studium fuerit ut semper memoria teneamus pro nobis ipsum mortuum fuisse.* That is to saye: If Jesus haue not dyed, whose memoryall and sygne is this sacrifyce? Thou seest what dylygence he gaue that we shulde cōtynuallye keape in memorye that he dyed for vs. Here you maye see that Chrisostome calleth the sacramet *symbolum et signum*: That is to saye, a memoryall and sygne of Christ, and that it was instytute to keape hys death in perpetuall remembraunce. But of one thynge thou muste be ware or els thou

arte

hpon the wordes of Chriſtes mandpe. arte decepued, he calleth it alſo a ſacrpfpce, and there thou muſte wpſelpe vnderſtonde hpm. Sacrpfpce.

Sacrpfpce.

ffor pf it were the ſacrpfpce of Chriſtes bodpe, then muſte Chriſtes bodpe be ſlapne agapne, which thynge God forbyd. And therfore thou muſte vnderſtō de hpm whē he calleth it a ſacrpfpce, that he meaneth it to be a remēbraunce of that holpe ſacrpfpce, where Chriſtes bodpe was offered on the croſſe ones for all. ffor he can be ſacrpfpced no more, ſepnge he is immortall. Notwithſtondpnge our Pꝛeſa tes wpll here note me of pꝛeſumptiō, that I dare be ſo bolde to expounde hys mpnde on this ſalhpon. ffor in dede they take hpm otherwpſe, and thynke that it is a verpe ſacrpfpce. And therfore I wpll bꝛpnge one other texte, where Chriſoſtome ſhall expounde hpm ſelfe. Chriſoſtome ſapeth: *Nonne per ſingulos dies offerrimus? offerrimus qdem, ſed ad recordationem mortis eius facientes. Hoc autem ſacrificium (ſicut pontifex) ſed id ipſum ſemper facimus: imo recordationē ſacrificij.* That is to ſape: do we not daplpe offer or do ſacrpfpce? pes ſuerlpe. But we do it for the remembꝛaunce of hys death, for this ſacrpfpce is as an example of that we offer, not an other ſacrpfpce (as the Bpſhopp in the olde lawe ded) but euer the ſame: pea rather a remembꝛaunce of the ſacrpfpce. ffꝛiſte he ſapeth that thep daplpe do ſacrpfpce,

Chriſoſt. ad Hebꝛ. hom. 17.

The mynde of the olde doctours, but it is in remembraunce of Christes death. Then he sayeth that the sacrifice is an example of that. Thyrdlye he sayeth, that they offer not an other sacrifice (that is to saye an oxe or a gotte) as the Bysshoppes of the olde lawe, but euer the same.

Marke thys poynte: For though it seame at the fyrste syght to make wyth them, yet doth yt make so directelye against them, that they shall neuer be able to avoyde it. Chrisostome sayeth, they do not offer an other sacrifice as the Bysshoppes ded, but euer the same. They offer other breade and wyne thys daye, then they ded yesterdaye: they shall saye an other Masse to morowe, then they ded this daye.

Now yf thys breade and wyne or the Masse be a sacrifice, then do they offer an other sacrifice, as well as the Bysshoppes of the olde Lawe. For thys sacrifice ded sygnifye that Christe shulde come and shedde hys bloode, as well as the breade, wyne, and Masse, do represent that he hath done it in dede. And therfore yf it be a sacrifice, then do they offer an other sacrifice, representynge hys passyon, as well as the Bysshoppe of the olde Lawe. But that doth Chrisostome denye, and sayeth that they offer euerye daye the same. What same? Directye euen the same

bpon the wordes of Chriſtes mandpe. me that was done and ſacrpfyced when Chriſte ſhedde hys bloode. In thys ſacrpfyce is Chriſte euerye dape bounde and buffetted, and ledde from Anna to Caiphas: he is brought to Pylate and condempned: he is ſcourged ād crowned with thorne, and napled on the croſſe, and hys harte opened with a ſpere, and ſo ſheadeth hys bloode for our redempcion. Why Chriſoſtome, and do you the ſelfe ſame ſacrpfyce euerye dape: Yea verelye. Then why doth Sapnte Paule ſaye to the Romaynes in the ſyxte Chapter: that Chriſte is ryſen from death, and dyeth no more: If he dye no more, how do you daylye crucifye hym? For ſothe Paule ſayeth trouthe. Rom. 6.

For we do it not actuallye in dede, but onelye in a myſterye. And yet we ſaye, that we do ſacrifyce hym, and that thys is hys ſacrifyce, for the celebracion of the Sacrament and memorye of the paſſion whiche we keape: and for thys cauſe it hath the name of the thynge that it doth repreſente and ſygnifye. And therfore, as Sapnte Auſten declareth afore ad Bonifacium, I expounde my mynde by a rethorycall correccion and ſaye, *imo recordationem ſacrificij*. That is to ſaye: Yea rather the remembraunce, and fygure of the ſacrifyce. Auguſti nus ad Bonifacium.

Graunde mercyes good Chriſoſtome,

now do I percepue the ppth of thys matter: euen as the Masse is the verye death and passyon of Christe, so is it a sacrifice. Now it doth but onelye represente the verye death and passyon of Christe, therfore it doth folowe that the Masse in verye dede doth but onelye represente a sacrifice. And yet not withstandynge manye tymes it is called a sacrifice of holye doctours, and hathe the name of the verye same thynge that it doth representē ād signifie. And euen so we maye saye of this sacrament, that as the Masse is the verye sacrifice and passyon of Christ, so is the sacrament hys verye bodye and sacrifice that is offered. Nowe the Masse doth but onelye representē and signifie the passyon: so the sacrament doth but onelye representē and signifie the bodye and verye sacrifice ones offred for euer. Notwithstondynge manye tymes the Masse is called the bodye and a sacrifice. And hath the name of the verye same thynge that it doth representē and signifie.

Crisostome. Furthermore Chrisostome saieth. *ipse quoq; bibit ex eo, ne auditis uerbis illis diceret. Quid igitur sanguinem bibimus & carnem commedimus? ac ideo perturbarentur, nam & quando prius de his uerba fecit, etiam uerbis ipsius offendabantur. Ne igitur tunc id quoque accideret, primus ipse hoc fecit, ut ad commu-*

communionem misteriorum induceret intrepidam. That ys to saye: he also dranke of yt, leaste when they harde hys wordes, they shulde saye: why do we than drynke bloode and eate fleshe? and so shulde be troubled. For when he spake before of those thynges, they were offended wyth hys wordes. And because that shulde not now also chaunce, he hym selfe dranke fyrst of yt, that he myght cause thē to come with out feare to the partakynge of those mysteryes. Here Chrisostome noteth that Christe dranke of yt, to drawe them from the grosse vnderstōdynge of hys wordes, and by hys drynkynge to testyfye vnto them, that yt was not hys naturall fleshe in dede, but onely memoryalles and representacyons of hys bodye and bloode. And therfore he calleth the mysteryes: that is to saye sacramentes. For in thys place a sacramente ād a mysterye ys all one thynge. Notwithstondynge some tyme thys worde mysterye ys more common ād large in signyfyenge then this worde sacrament. And I haue shewed you before, that a sacrament ys the sygne of an holy thynge, and not the thynge it selfe that yt representeth: albeit somtyme yt beare the name of the verye thynge yt selfe. As the Image of. S. Peter ys not saynt Peter hym selfe, and yet yt beareth hys name.

Chrisostome sayeth. *Caro non prodest*

quicquam: hoc est, secundum spiritum uerba mea audienda sunt. Qui secundum carnem audit, nihil lucratur, nihil utilitatis accipit. Quid est autem carnaliter intelligere? simpliciter ut res dicuntur, neque aliud quippiam excogitare. Misteria omnia interioribus oculis considerandasunt, hoc est spiritualiter. That is to saye. The fleshe profyteth nothynge, that is: my wordes muste be vnderstonde after the spiryte, he that vnderstondeth them after the fleshe wynneth nothynge, nor taketh no profytte. What meaneth this, to vnderstonde after the fleshe or carnallye? Verelye to take the thynges symplye as they are spoken, and to thynke none other thynge. All mysteryes or sacramentes muste be consydered with the inwarde eyes, that is to saye: spyrytuallye.

And after he expoundeth hym selfe on this maner. *Interiores autem oculi ut panem uiderint, creaturas transuolant, & non de illo pane a pistore cocto cogitant: sed de eo qui dixit se panem uitæ, qui per mysticum panem significatur.* That is to saye. The inwarde eyes as soone as they see the breade, they passe ouer the creatures, ād thynke not of that breade which is baken of the baker, but of hym that called hym selfe the breade of lyfe, which is sygnyfyed by the mystycall or sacramētall breade. Wolde you haue hym saye any more? he telleth you playne, that Christe which ys the very

breade

breade of lyfe, ys sygnyfyed by this sacramentall breade. And that is the thynge which our Byshoppes so fleshlye denye now adayes, which thynge yet you maye see, the olde Fathers cōclude with one assente. Notwythstōdynge yet I wyll alleage mo olde doctours, so that from hence forthe they maye be a shamed to call yt newe learnynge. Fulgentius sayeth. *In illis enim carnalibus (tēpore legis) uictimis, significacio fuit carnis Christi quam pro pctis nostris & ipse sine pctō fuerat oblaturus, & sanguinis quem erat effusurus in remissionē peccarorum nostrorum. In isto autē sacrificio gratiarum actio atq; cōmemoracio est carnis Christi quam pro nobis obtulit, & sanguinis quē pro nobis idē Deus effudit.* That is to saye. In these carnall sacrifyces in the tyme of the lawe, was a sygnyficacyon of the fleshe of Christe, which he without synne, shuld offer for our synnes, ād of the bloode which he shulde shedde out in remyssyon of our synnes. But this sacryfyce is a thankes geuynge ād remembrañce of the fleshe of Christe which he offered for vs, and of the bloode which the same God shedde for vs. Fyrste note that he calleth yt a sacryfyce, which notwithstōdyng is but a remēbrañce of that sacryfyce offered on the crosse ones for all: Thē he playnely calleth yt a thankes geuynge, and remembraunce of Christes very fleshe and

Fulgentius 2. libro de fide.

bloode

The mynde of the olde doctours, bloode: and so concludeth with hs. Neuer theleſſe because ſophyſters wolde soone thynke to abopde thys place, I wyll allege one other ſapenge of the ſame autoure which they ſhall neuer be able to abopde.

Fulgen. ¶ Fulgentius ſapeth, as Haymo teſtyfyeth. *Hic calix nouum teſtamentum eſt, id eſt, hic calix quem uobis trado, nouum teſtamentum ſignificat.* That is to ſaye. Thys cuppe or chalyce is the newe teſtament: That is: thys cuppe or chalyce which I delyuer you doth ſygnyfye the newe teſtament. In this place he doth playnelye ſhewe hys mynde, which cā not be abopded. For euen as the cuppe is the newe teſtament, ſo ys the breade the bodye. Nowe the cuppe dothe but ſygnyfy the new teſtament. And therfore I may conclude, that the breade doth but ſygnyfye the bodye.

Euſe bius. Euſebius ſapeth. *Quia corpus aſſumptum ablaturus erat ex oculis noſtris & ſyderibus allaturus, neceſſarium erat ut uobis in hac die ſacramentum corporis & ſanguinis conſecraret, ut coleretur iugiter per myſterium quod ſemel offerebatur in precium.* That is to ſaye: Because he wolde take awaye out of our eyes the bodye that he toke, and carye yt in to heauen, it was neceſſarye that in thys tyme he ſhulde conſecrate to vs the ſacramēte of hys bodye ād bloode: that that which was ones offered for the pryce of our redemptyon, myght

contyn-

vpon the wordes of Christes mandye. contynually be honoured through the mysterye.

Consecrate

To consecrate a thynge, is to applye it vnto an holye vse. Here you maye see that he calleth yt the sacrament of hys bodye and bloode, which bodye is carped vp into heauen. And also he calleth it a mysterye, which is ynough for them that wyll see.

Druthmarius.

Also Druthmarius expoundeth these wordes, thys is my bodye on this maner: *Hoc est corpus meum in mysterio.* That is to saye: thys is my bodye in a mysterye. I thynke you knowe what a mysterye meaneth. Christe is crucyfyed euery daye in a mysterye: that is to saye: euery daye hys death ys represented by the sacramentes of remembraunce. The Masse is Christes passyon in a mysterye: that is to saye: the Masse doth represente hys passyon and keapeth yt in our memorye. The breade ys Christes bodye in a mysterye: that is to saye: it representeth hys body that was broken for vs, and keapeth yt in our remembraunce.

You haue harde already the mynde of the doctours, how the sacrament ys Christes bodye. And now I shall shewe you how the sacrament ys our bodye, which doth not a lytle healpe to the vnderstondynge of these wordes whych are in controuersye.

The

The sacramēt of the Aulter ys our bodye as well as it is Christes bodye. And euē as it is our bodye, so yt is Christes. But there is no man that eā saye that it is our naturall bodye in dede, but onely a fygure, sygne, memoryall, or represētacyon of our bodye: Wherfore yt must also folowe, that it is but onely a fygure, sygne, memoryall or represētaciō of Christes bodye. The fyrste parte of this argument maye thus be proued. S. Austen wrytynge in a sermon sayeth on this maner. *Corpus ergo Christi si uultis intelligere, apostolum audite dicentem. Vos estis corpus christi & mēbra. 1. Cor. 12. Si ergo estis corpus christi & membra, mysteriū uestrumque in mensa Domini positū est, mysteriū Domini accipitis, ad id quod estis. Amē respōdetis et respōdēdo subscribitis.* That is to saye: Yf you wyll understōde the bodye of Christe, here the Apostle which sayeth. Ye are the bodye of Christe and mēbres .1. Cor. 12. Therfore yf ye be the bodye of Christe and membres, your mysterye is put vpon the Lordes table, ye receyue the mysterye of the Lorde, vnto that you are you answer Amē And in answerynge subscrybe vnto yt. Here you maye see that the sacramēt ys also our body, ād yet is not our naturall body, but onely our body in a mysterye, that is to saye: a fygure sygne, memoryall, or re-

Augustinus in sermone ad infantes

pre-

presētacyō of our body. For as the breade ys made of many graynes or cornes, so we (though we be manye) are one breade ād one bodye. And for this propertye and symplitude it is called our bodye, and beareth the name of the verye thynge which yt doth represēt & sygnyfy. Agayne s. Austē sayth. *Quia Christus passꝰ est pro nobis, cōmēdauit nobis in isto sacramēto corpus & sanguinem suum, quod etiam fecit & nos ipsos. Nam & nos ipsius corpus facti sumus, & per misericordiā ipsius quod accipimus nos sumus. Et postea dicit. Iam in nomine Christi tanquam ad calicem Domini uenistis, ibi uos estis in mensa & ibi uos estis in calice.* That is, because Christ hath suffered for vs, he hath betakē vnto vs in thys sacramēt hys bodye and bloode, which he hath also made euen our selfes. For we also are made hys bodye, and by his mercye we are euē the same thynge that we receyue. And after he sayeth. Now in the name of Christe ye are come, as a man wolde saye, to the chalyce of the Lorde: there are ye vpon the table, and there are ye in the chalyce. Here you maye see, that the sacrament is our bodye. And yet yt is not our naturall bodye, but onelye in a mysterye, as it is before sayde.

Augusti in ser. de sacra feria Pasche.

Furthermore S. Austen sayeth. *Hunc itaq; cibū & potū societatē uult intelligi corporis & mēbrorū suorū quod est sācta ecclesia*

Augusti de sacra feria pasche.

The mynde of the olde doctours,
sia in predestinatis & uocatis & iustificatis & glorificatis sanctis & fidelibus eius. Huius rei sacramentum alicubi quotidie, alicubi certis interuallis dierum in dominico preparatur, & de mensa Domini sumitur, quibusdã ad uitam, quibusdam ad exitium. Res uero ipsa cuius est sacramentum, est omni homini ad uitam, nulli ad exitium, quicumque eius particeps fuerit. That is to saye: he wyll that this meate and drynke shulde be vnderstõde to be the felowshyp of hys bodye and membres, which ys the holy churche in hys predestynate and called and iustyfyed and glorifyed saynctes and faythfull. The sacrament of thys thynge ys prepared in some place daylye, and in some place at certayne appoynted dayes, as vpon the sondaye. And yt is receyued at the table of the Lorde, of some vnto lyfe, and of some vnto destruccyõ. But the thynge yt selfe whose sacrament thys ys, is receyued of all men vnto lyfe, and of no mã vnto destruccyon, whosoeuer is partaker of yt. Here doth S. Austen expresse saye, that this sacrament ys the felowshyppe of his bodye and membres which are we. And yet is not our naturall bodye, as ys before sayde. And then he sayeth, that the sacrament of thys thynge ys receyued of some vnto lyfe and saluacyon, and of some vnto death and dampnacyon. Ffor both faythfull and vnfaythfull maye receyue the sacrament.

cramēt. And after he sayeth, that the thynge yt selfe whose sacrament yt ys, is receyued of all men vnto lyfe, and of no man vnto destruccyon, who so euer ys partaker of yt. And of thys sayenge yt muste neades folowe, that onely the faythfull eate Christes bodye, and the vnfaythfull eate hym not. For he is receyued of no mā vnto destruccyon. And of thys yt muste also folowe that the sacrament ys not Christes bodye in dede, but onelye in a mysterye. For yf the sacrament were hys naturall bodye, then shulde yt folowe, that the vnfaythfull shulde receyue hys bodye. Which is contrarye to the mynde of saynt Austen, and agaynst all truth. Thus haue we suffycyentlye proued the fyrste parte of our argumēte, that the sacrament is our bodye, as well as yt is Christes. And nowe wyll I proue the secōde parte more playnely (although yt be ynough declared already, to them that haue eares) that euen as yt is our bodye so it is Christes.

Fyrste you shall vnderstonde that in the wyne, which ys called Christes bloode, is admyxed water, which doth sygnyfye the people that are redeamed with hys bloode: so that the heade which is Christe, ys not without hys bodye which is the faythfull people, nor the bodye without hys heade. Now yf the wyne when it

is consecrated, be tourned bodelye in to Christes bloode, then is it also necessarye that the water which is admyxed be bodelye tourned in to the bloode of the fayth full people. For where as is one cōsecraci on muste folowe one operacyō. And where as is lyke reason, there muste folowe lyke mysterye. But what so euer is sygny fyed by the water as cōcernynge the fayth full people, is taken spirytually. Therfore whatsoever is spokē of the bloode in the wyne, muste also neades be taken spyrytuallye. This reason is not myne, but it is made by one Bartrame vpō a. 700. yeares sens, when this matter was fyrste in dysputacyon. Whervpō at the instaunce of greate Charles the Emperoure, he made a boke professynge euen the same thynge that I do, and proueth by the olde doctours & faythfull fathers, that the sacrament is Christes bodye in a mysterye, that is to saye: a sygne, figure, or memoryall of hys bodye, whiche was broken for vs, and not hys naturall bodye. And therfore that doctryne is newe which otherwyse teacheth, and not myne, which is not myne, but the doctryne of Christe and of the olde fathers of Christes churche, tyll Antichriste began to sytte and reigne in the temple of God.

Bartrame

Cyprianus ad Ce

Besydes that Cypriane sayeth, that the people is ānexed in the sacramēt through the

vpō the wordes of Christes mandye, 50
the myxture of water. Therfor I merveil cilium.
moche that they are so cōtēcyous ād wyll
not see, that as the water is the people, so
the wyne ys Christes bloode, that is to
saye: in a mysterye, because yt represēteth
Christes bloode, as the water doth the pe
ople. Furthermore Eusebius sayth. *Dū in*
sacramētis uino aqua miscetur, Christo fidelis Eusebi-
populus incorporatur & iūgitur & quadā ei us.
copula perfecta charitatis unitur. That is
to saye: whyles in the sacrament water is
admyxte with the wyne, the faythfull peo
ple is incorporate ād Joyned with Christ,
ād is made one with him, with a certayne
knotte of perfecte charyte. Now where
he sayeth, that we are Joyned ād incorpo-
rated with Christe, what fondnes were it
to cōtēde, syth we are there onelye in a my
sterye, ād not naturallye. To cōtēde I say
with suche pertynacyte that his naturall
bodye must be there: ād not rather that he
is Joyned with vs, as we are Joyned with
hym, ād both in a mysterye, by the knotte
of perfecte charyte. ☞ The yōge man
perceyueth well ynough that an allegory More.
vsed in some place is not a cause suffycyēt
to leaue the proper sygnyfycacyōs of Go
des worde in euery other place ād seke an
allegorye, ād forsake the playne cōmō sen
ce. For he cōfesseth that he wold not so do
saue for necessyte: because (as he sayeth)
that the cōmon lytterall sence is impos-

ſyble. For the thynge he ſayeth that is
mente therbye can not be true. That is to
ſaye: that the verye bodye of Chriſte can
be in the ſacrament, becauſe the ſacrament
ys in many dyuerſe places at ones, and
was at the maundye: that is to wete, in
the handes of Chriſte ād in eberye of hys
Apoſtles mouthes. And at that tyme yt
was not glorifyed. And thē he ſayeth
that Chriſtes bodye not beynge glorifye-
ed, could no more be in two places at ones
than hys owne cā. And yet he goth after
furder, ād ſayeth, no more yt can whan yt
is glorifyed alſo. And that he proueth by
the ſayenge of S. Auſten whoſe wordes
be, that the body with the which Chriſt a-
roſe muſte be in one place. &c.

Fryth. Hetherto hath maſter More reaſoned
reaſonablye: but now he begynneth to de
clyne from the dyngnyte of dyuynyte in
to the dyrty dregges of bayne ſophyſtry.
For where I ſaye that I muſte of neceſſy
te ſeake an allegorye, becauſe the lytterall
ſence is impoſſyble and can not be true,
meanynge that it can not ſtonde with the
proceſſe of holy ſcrypture, but that other
textes do of neceſſyte conſtrayne me to cō
ſtrue yt ſpyrytuallye. There catcheth
he thys worde, can, and thys worde
impoſſyble, and wolde make men beleue
that I mente, yt coulde not be true be-
cauſe reaſon can not reache yt, but thyn-

keth

keth it impossible. And there he triumpheth before the doctore, and wolde knowe what artycle of our fayth I coulde assygne, in which reason shall not dyue awaye the strengthe of my proue, and make me leaue the sytterall sence wherin my profe shulde stonde, and sende me to seake an allegorye that myght stonde with reason, and dyue awaye the fayth. But now dearre bretherne, seynge I speake not of the impossybylyte of reason, but of the impossybylyte to stōde with other textes of scripture, ye maye see that this ropall reasō is not worth a rysshe. Then wolde he fayne knowe the place where S. Austen sayeth, which thyng although, yt were harde for me to tell, syth I haue not hys bokes to loke for it, yet I thanke God my memorye is not so bad, but I can shewe hym where he shall fynde yt. And because I thynke that he is more accustomed to the Popes lawes then to S. Austens workes, syth he is become the prelates proctoure and patrone: I saye he shall not fayle but fynde it in his lawes de consecracione. And where as he wolde wreste the wordes of S. Austē, which sayeth that the bodye in which Christ arose muste neades be in one place: sayēge, that he myght meane not that hys bodye myght not be in dyuerse places at ones, but that yt muste be in one place, that is to saye: in some one pla-

re or other. He speaketh (sayth master Mo
ze) nothynge of the sacrament, nor sayeth
not that his bodye with which he rose mu
ste nedes be in one place, & that it cā by no
possybylyte be in any mo. Thys seameth
to some a goodly glose, ād yet yt shall pro
ue but a vayne evasyon. ffor yf a mā wol
de saye that the Lynges graces bodye mu
ste be in one place, and then a nother wol
de expounde that (notwithstondynge hys
wordes) hys graces bodye myght be in
two places at ones, I thynke men myght
soone Judge that he delyted to delape, ād
myght saye, what neade he to determyne,
that he muste be in one place excepte he
thought in dede, that he myght be in no
mo but onely one: And though mē myght
so argue vpō other mens wordes, yet of
sayncte Austēs wordes thys must neades
folowe, for he bryngeth them in (as God
wolde) by a contrarye antitheſis sayenge.
Ad Hie-ronimū. *Corpus in quo resurrexit in uno loco esse o-portet, ueritas autem eius ubique diffusa est.*
That is to saye: hys bodye wherin he rose
must be in one place, but hys truthe is dyf
perſed in all places. Where he playnelye
concludeth by the contrarye antitheſis,
that as hys truthe is dyſperſed in all pla-
ces, so muste hys bodye neades be in one
place onelye. As by example, yf a mā shul
de saye, The Lynges graces bodye mu-
ste neades be in one place, but hys power

is

is through out hys Realme. Where no man doubteth, but that in sayenge one place, he meaneth one place onelye: And therfore though in some place that worde, muste, doth not sygnyfye suche a necessyte as excludeth all possybylyte, yet in this place yt doth so sygnyfye, as the contrarye antitheis doth evydently expresse.

And where ye saye, that he speaketh no thynge of the sacrament, I wolde ye shulde speke styll to that sayenge. For this is playne, that he speaketh of hys naturall bodye. And therfore yf he speake not of the sacrament, then haue you cõcluded that the sacramẽte is not hys naturall bodye: the contrarye wherof you wolde haue men beleue. Thus haue I shewed evydence, bothe where he shall fynde the wordes of S. Austen and also that I haue ryght alleaged them.

Notwytstondynge syth he maketh so mocke of hys paynted sheth, I shall alleage hym more auctoryte s that Christes naturall bodye is in one place onely. Which thynge proued doth vtterly conclude that the sacrament ys not hys naturall bodye, but onelye a memoryall representynge the same. And fyrste let vs see S. Austẽs mynde.

S. Austen wrytynge vnto Dardani9 Auguſt. ad Dardanium. doth playnly proue that the naturall body of Christe muste neades be in one place

onelye, and alſo that hys ſoule can be but in one place at ones. The occaſyon of hys Epyſtle is this: Dardanius ded wrote vnto S. Auſten for the expoſycyon of thoſe wordes that Chriſte ſpake vnto the theefe ſayenge: This daye ſhalt thou be with me in paradyſe: wyſte not how he ſhulde vnderſtonde yt, whether Chriſte mēte that the theefe ſhulde be in paradyſe with Chriſtes ſoule, or with hys bodye, or with hys Godhed. Therupon S. Auſten wryteth that as towchynge Chriſtes bodye, that daye it was in the ſepulchre. And ſayeth that it was not paradyſe, although it were in a gardē that he was buryed. For Chriſte (he ſayeth) mēt of a place of Jope. And that was not (ſayeth S. Auſten) in hys ſepulchre. And as for Chriſtes ſoule, yt was that daye in hell. And no mā wyll ſaye, that paradyſe was there. Wherfore (ſayeth Auſten) the texte muſte neades be vnderſtonde, that Chriſt ſpake yt of hys godhed. Now marke thys argumēt of S. Auſten, and ye ſhall ſee my purpoſe playnelye proued. For ſeynge he expoundeth thys texte vpō Chriſtes Godhed, becauſe hys māhod as towchynge the bodye was in the graue, and as towchynge hys ſoule was in hell: you may ſoone perceyue that Auſtē thought, that whyls hys bodye was in the graue, yt was not in paradyſe alſo: becauſe hys ſoule was in hell, yt coulde

not

not be in paradyse also. And therfor he be
refpeth the texte vpon hys dyuynyte. For
yf he had thought that Chriſtes bodye or
ſoule myght haue bene in dyuerſe places
at ones, he wolde not haue ſayde, that the
texte muſt neades be vnderſtōde of his dy
uynyte, but it myght full well, yea and
mocke better haue bene vnderſtōde of hys
manhode. Marke well thys texte whiche
doth determyne the doubt of this matter.
Notwithſtondynge the faythfull father
leaueth not the matter on thys faſhyō, but
alſo taketh a waye ſoche fonde ymagyna-
cyons as wolde cauſe mē to ſuſpyſe, that
Chriſtes bodye ſhulde be in mo places at
ones then one. For he ſayeth. *Cauendum eſt
ne ita diuinitatem aſtruamus hominis ut ueri-
tatem auferamus corporis. Non eſt autem con
ſequens ut quod in deo eſt, ita ſit ubiq;. Nam
& de nobis ueraciſſime ſcriptura dicit, quod
in illo uiuimus, mouemur & ſumus. Nec tamē
ſicut ille, ubiq; ſumus, ſed aliter homo ille in
Deo, quam & aliter deus in illo homine, pro-
prio quodam & ſingulari modo. Vna enim
perſona deus & homo eſt, et utrumq; eſt unus
Chriſtus Ieſus, ubiq; per id quod deus eſt, in ce
lo aūt per id quod homo.* That is to ſaye:
we muſte beware that we do not ſo affyr
me the dyuynyte of the man, that we take
awaye the truth of hys bodye. For it fol-
oweth not that the thynge whiche is in

God, shulde be in euery place as God is. For the scrypture doth trulye testyfye vn to vs, that we lyue, moue, and be in hym. And yet are we not in everye place as he is. Howbeit, that man is otherwyse in God, and God otherwyse in that man by a certayne peculyer and synguler waye. For God and man is one parson, and bothe of them one Christe Jesu, whiche is in euery place in that he is God, and in heauen, in that he is man. Here Austen doth saye, that yf we shulde graunte Christe to be in all places as towchynge hys manhode, we shulde take a waye the truth of hys bodye. For though hys manhode be in God and God in hys manhode, yet it foloweth not, that it shulde be in everye place, as God is. And after he conludeth, that as towchynge hys Godhed he is in euery place, and as towchynge hys man hode, he is in heauē. What neade he to make these wordes and antithesis, but because he thought verelye that though hys Godhed were in euery place, yet his mā hode was in heauen onelye.

Augusti ꝛ9 ibidē. But yet thys holye doctoure goth furder (so that they maye be ashamed of their parte) and sayeth. *Secundū hominē namq; in terra erat, non in cœlo (ubi nunc est) quādo dicebat, nemo ascendet in cœlum nisi qui descendit de cœlo, filius hominis qui est in cœlo.* That is to saye; as towchynge hys man-

hod

hod he was in the earth and not in heauen (where he now is) when he sayde, no man ascendeth into heaue but he that descended from heauen, the sone of man whiche is in heauen. Now I truste ye wyll be content and let the truth spreade. For I am sure it is not possyble for you to abyde it, for he sayeth, that as towchynge hys manhod he was in the earth and not in heaue, whe he spake those wordes: and so proueth that he was not in mo places at ones then one lye one place. For els yf S. Austen had thought that he coulde haue bene in mo places at ones then one wyth hys bodye, then myght he not haue sayde, that he was in earth and not in heauen. For then a mā myght soone haue deuided hym and haue sayde, Austen you can not tell, for he maye be in euery place. But they that so thynke after Austens mynde, do take awaye the truthe of hys naturall bodye, and make it a very fantasticall bodye: from the which herelye God delyuer hys faythfull. Besydes thys S. Austen doth saye. *Christum Dominum nostrum unigenitum* DEI *filium equalem patri, eundemq; hominis filium: quo maior est pater, & ubiq; totum presentem esse non dubites tanquam* DEVM, *& in eodem templo* DEI *esse uerum* DEVM. *& in alicena parte cœli propter corporis modum.* That is to saye: Doubt not but that Christe

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our Lorde the onlye begottē sonne of God equall to the father, and the same beynge the sonne of mā wherin the father is greater, is whole present in all places as towchynge hys Godhed, and dwelleth in the same temple of God as God, āde in some place of heauen, for the condycyon of hys very bodye. Here is it eupdent by. S. Austēs wordes, that as towchynge hys Godhed he is in all places. And as towchynge hys manhod, he is onelye in heauen: yea and not that onelye, but that he beynge in heauen as towchynge the measure, nature, condycyon, and qualyte of hys naturall bodye, is onelye in one certayne place in heauen, and not in many places at ones. Thus moche is proued out of Sayncte Austen.

This truth is not onelye proued by S Austens auctoryte, but also by the noble clarke ffulgentius, which wryteth on this maner. *Vnus idemq; homo localis ex homine, qui est Deus immensus ex patre, unus idemq; secundum humanam substantiam absens cœlo cum esset in terra, & derelinquens terram cū ascendisset in cœlum. Secundum diuinam uero immensamq; substantiam, nec cœlum dimittens cum de cœlo descendit, nec terram deserens, cum ad cœlum ascendit. Quod ipsius Domini certissimo sermone potest cognosci, qui ut localem ostenderet suam humanitatem, dicit discipulis*

cipulis suis: Ascendo ad patrem meum & patrem uestrum, Deum meun & Deum uestrum. De Lazaro quoq; cum dixisset, Lazarus mortuus est, adiunxit dicens, & gaudeo propter uos (ut credatis) quoniam non eram ibi immensitatem uero suæ diuinitatis ostendens discipulis dicit: Ecce ego uobiscum sum usq; ad consummationen sæculi. Quomodo autem ascendit in cœlum nisi quia localis & uerus est homo, aut quomodo adest fidelibus suis, nisi quia idem inmensus & uerus Deus est. That is to saye. The same one man is locall (that is to saye: contepned in one place) as towchynge hys manhod, whiche is also God vnmesurable from the ffather. The same one man as towchynge the substaunce of hys manhod, was absent frō heauen, whē he was in earth, and forsakynge the earth, when he ascended in to heauē, but as towchynge hys Godlp ād vnmeasurable substaunce he neyther forsoke heauen whē he descēded frō heauen, nor forsoke the earth, whē he ascēded vnto heauē, which may be knowē by the moste sure worde of the Lorde, whiche to shewe hys humanyte to be locall (that is to saye: contapned in one place onelye) ded saye vnto hys dyscyples. I ascē de vnto my ffather and your ffather, my God and your God. Of Lazarus also when he sayde, Lazarus is ded, he sayde further. I am gladde for your sake (that you may beleue) for that I was not there.

And

And agayne, shewynge the vnmeasurable nes of hys Godhed, he sayde vnto hys dis ciples. Beholde, I am with you vnto the worldes ende, how ded he ascende in to he auen, but because he is locall and a verye mā? Or howe is he present vnto hys fayth full, but because he is vnmeasurable and verye God? Here maye you conclude by the auctorite of thys doctoure also, that Christes bodye is onelye in one place at ones. For he sayeth, that Christ as tow chynge hys manhod is locall; that is to saye: contayned in one place onelye. And that he proueth by the scrypture euen of Christes owne wordes. Now yf thys be true (as my conscyence doth testyfye, how so euer other men shall Judge) then muste it neades folowe that this naturall bodye can not be in the sacrament. And the auctorite, I am sure no man can abodye, yt is so playne.

More. Now as for hys naturall reasons be not worthye the reasonynge. For fyrste that the bodye of Christe vnglorifyed coulde no more be in two places at ones then hys owne can, because he is a naturall bodye, as he is. I wyll not examyne no comparyson betwene their two bodyes: but yf Christe wolde tell me that he wolde eche of both their bodyes to be in fyftene places at ones, I wolde beleue hym, and wolde neuer aske hym whether

he

he wolde fyrste glorpfye them or not. But I am sure glorpfyed or vnglorpfyed, pf he sayde it, he is able to do it. For the matter is not impossyble to God.

¶ Truthe it is that pf Christe so sayde and in so sayenge so mente, there is no doubte, but he were able so to do. But that he in dede so grosselye mēt, ye shall neuer proue. And in dede pf he had so mēte that hys owne naturall bodye shulde haue contynued in the sacrament which is the meate of the soule through faythe, and not of the bodye by eatynge it, and maye as well be eaten through fayth, although it remayne in heauen, as pf it were here present to our mouthes: pf (I saye) he had so mente, then wolde he neuer haue geuen vs suche scriptures as he ded. For I saye that thys grosse ymagynacyon may not stonde with the processe of the scrypture which is receyued, as it shall appeare by certayne textes. Fryth.

Fyrste where our sauyoure sayeth: the fleshe profyteth nothynge. The wayght of those wordes doth compell vs to vnderstonde our matter spyrytuallye. For by thys shorte sentence we are no lesse plucked from the carnall eatynge, then was Nichodemus that he shulde not ones dreame of the carnall regeneracyon, whē Christe sayde vnto hym: that whatsoeuer thynge was of the fleshe was fleshe.

For

ffor this is a playne conclusyon, that whē Christe sayde the flesshe profyteth nothynge, he ment it euē of hys owne flesshe, that it coulde not profyte (as they vnderstode hym) to be eaten with the teth. Albeyt it doth moche profyte to be layne for our redemptyon, & eaten through fayth. Which thyng we may do although hys naturall flesshe be not in the sacrament. ffor I maye as well beleue in hym though he be in heauen, as yf he were in earth and in the sacrament, and before myne eyes. And that Christe spake these wordes of hys owne bodye, it is playne by S. Austens wordes

Augusti tract. in. 6. Joan.

wrytynge vpon the same place. And therfore he sayeth, that they muste be vnderstonde spyrytuallye, and addeth: yf thou vnderstonde them spyrytuallye, they are spyryte and lyfe. And though thou vnderstonde them carnallye, yet neuertheles they are spyryte and lyfe: But vnto the, they are not spyryte and lyfe, which vnderstondest not spyrytuallye those thynges that I haue spoken.

Athanasius. 3. li. qui dix. verb.

Also Athanasius sayeth. *Spiritus est qui uiuificat, caro non prodest quicquā: uerba que ego locutus sum, spiritus sunt & uita. Nam & hoc loco utrumque de seipso dicit carnem & spiritum, & spiritum ab eo quod est secundum carnem distinxit, ut non solum usibile, sed etiam inuisibile quod in ipso erat credentes discant, quod & ea que dicit non sunt carnalia*

nalia ſed ſpiritualia. Quod enim comedentibus ſuffeciſſet corpus, ut totius mundi alimoma fiat? Sed ea propter meminit aſcenſus filij hominis in cœlum ut illos a corporali cogitacione auelleret, & poſt hac diſcant carnem dictã cibum cœleſtem ſuperne uenientem & ſpiritualem alimoniam quam ipſe det, nã quæ locutus ſum (inquit) uobis ſpiritus ſunt & uita. That is to ſaye: it is the ſpprpte that quyckeneth, the fleſhe profpteth nothynge. The wordes which I ſpeake vnto you, are ſpirpte and lpfe. ffor in this place alſo he meaneth both of hys owne fleſhe and his owne ſpprpte, and he deupded the ſpirpte from the fleſhe: that they mpght knowe through faythe not onelye the vpſpble parte, but alſo the inpſpble parte that was in hym, and alſo that the wordes which he ſpake were not carnall, but ſpirptuall. ffor what bodye ſhulde haue ſuffyſed to haue bene the meate of all the worlde? And euen therfore ded he make menepon of the aſcenſyon of the ſonne of man in to heauen, that he mpght wpth drawe them from the bodelye pmagpnacyon, that they mpght hereafter learne, that the fleſhe was called heauẽly meate which cõmeth frõ a boue, & ſpirptuall meate which he wolde geue. ffor (ſayeth Chriſte) the wordes that I haue ſpokẽ vnto you, are ſpirpte & lpfe. Here you maye ſee that Chriſte ſpake pt of his owne fleſhe, &

te plapnely that pt ded nothynge profyte as infideles ded vnderstonde hym: ffor els pt geueth lyfe, as pt is receyued of the faythfull in a mysterp. ffor as Bartrame sayeth, in this mysterye of the bodye and bloode, is a spirytuall operacyon which geueth lyfe. Without the which operacyon those mysterpes do no thynge profyte, for surelye (sayth he) they may feade the bodye, but the soule they can not feade.

Bartrame.

Besydes that the scrypture sayeth, that that entreth in by the mouth doth not defyle a man, for as Christe sayeth, it is caste forthe in to the draught. And by the same reason it folowyth that it doth not sanctyfye or make a man holye. But the sacrament entreth in by the mouth: therfore pt doth folowe that (of it selfe) it doth not sanctyfye or make holye any mā. And of this texte shulde folowe two inconueniences, yf the sacramēte were the naturall bodye of Christ. ffyrste it shulde folowe that the bodye of Christ shulde not sanctyfye the faythfull because it entreth in by the mouth. And agayne pt shulde folowe, that the bodye of Christe shulde be caste out in to the draught, whych thynge is abhominable. Wherfore pt muste neades folowe, that the sacramēt cā not be his naturall bodye.

ffurthermore Christ wolde not suffer that deuoute womā which of loue sought hym at hys sepulchre, to touche his natu-

rall

rall bodye, because she lacked a poynte of
fayth, & ded not counte hym to be equall
with hys father. And moche more pt shall
folowe that the wycked which haue no
fayth nor loue towardes hym, shall
not be suffered to eate hys flesshe
with their teth, & swallowe pt in to their
uncleane bodyes: for that were moche mo
re then to touche hym. And pet notwith-
standynge they receyue and eate the sacra
ment. Wherupon pt shulde folowe pf
the sacrament were hys naturall bodye,
that they shulde in dede eate hys bodye.
Which thynge may be recoũted a blasphe
mye agaynste God. Moreouer Christe
sayeth, he that eateth my flesshe ād drynk-
eth my blood dwelleth in me & I in hym:
Now we knowe ryght well that the wyc
ked do eate the sacrament, ād pet neyther
dwell in Christe, nor Christ in thē. Wher
fore pt muste folowe that the sacramēt is
not the very flesshe of Christe. And surelye
I can not excuse thē of blasphemye which
so directlye do cōtrary Christes wordes.
Howe can you avoyde these textes which
Christ speaketh vnto hys dysciples sayē-
ge. Yet a lytel whyle am I with you. And Joan. 6.
then I departe to hym that sente me. And
agayne it is expedyent for you that I de-
parte. For except that I departe, that Joan. 6.
counfortar shall not come vnto you. And
agayne he sayeth. I forsake the worlde

Joan.6. and go to my ffather. And to be shorte, he
Mat.25 sayeth, poore me ye shall euer haue with
Mar.14 you, but me shall you not euer haue. Now
Joan. 12 we knowe ryght well that hys Godhed is in all places, and that as towchynge hys Godhed he forsoke not the worlde, when he ascended vnto hys ffather. Wherfore it muste neades folowe that he forsoke yt as towchynge hys flesshe and manhode. And therto agreeth the exposycyons of Sapnte Austen, and ffulgentius before alleaged, yea and all other olde faythfull ffathers. Now yf he haue forsaken the worlde as towchynge the presence of hys naturall flesshe and mãhode (as all doctours defyne) then mente he not that hys naturall flesshe shulde be presente in the sacrament, to be eaten with our tethe. And therfore though Christe so tell you, yet muste you take hym as he meaneth, or els you be begyled. ffor yf ye thynke that GOD both mape and wyll fulfyll and veryfye all thynges accordyng to the letter as he speaketh them, I mape call you an obedyent man, as Sapnte BARNARD doth hys Monke Adam. And mape sape (as he doth) that yf that be the ryght wape, so symplye to receyue all thynge, we mape put out the texte of scrypture which warneth vs to be wyse as serpẽtes. ffor the texte folowynge is suffycyent, which byddeth vs to be symple

symple as doves.

Why doth your mastershyppe graunte a necessarye allegorye, whē Paule sayeth, CHRISTE is a stone, or when Christ sayeth, that he is a dore? The scrypture sayeth he is both twayne. And syth God so sayth, he is able so to make it. And therfore by your reason we shall neade none allegorye in all scrypture, & thē he that is moste symple ād folyshe, may be counted moste faythfull. And so shall we neade no faythfull Fathers to expounde the texte, but it shalbe moste merypte, to beleue the letter. This I denye not, but that God coulde haue done yt, yf he had so entēded, when he spake the wordes: But nowe the scrypture stondynge as it doth, I thynke he can not do it. As by exāple. I thynke that God by the bloode of hys sone Christe myght haue saued all men, both faythfull and vnfaythfull, yf he had so intēded, ād that yt had so pleased hym. But nowe the scrypture stōdynge as it doth, I saye he can not do yt, and that it is impossyble for hym. For then he myght make hys sone a lyer which sayeth, he that beleueth not is dampned. And agayne, he that beleueth not shall not see lyfe, but the wrathe of God abydeth vpon hym. And euen as it is impossyble to stonde with the processe of scriptures (wherin God hath declared hys wyll) that the vnfaythfull Joan. 3.

shulde be saued, although God myght haue done it at the fyrst yf he had so wolde. Lykewyse it is impossyble the scryptures stondynge as they do, that the naturall bodye of Christ shulde be presente to our teth in the sacrament. And as for our fayth, yt neadeth not to haue hym presente in the breade. For I maye as well eate hym ād drynke hym through fayth, that is to saye: beleue in hym, as though he were as presente in the sacramēte, as he was hangynge vpon the crosse.

And because you saye, that my naturall reasons be not worth the reasonynge, I wyll alleage you some mo, to see what you can saye to them. Fyrste euery sacrament is the sygne of an holye thynge: but the sacramente of the aulter is a sacramēt (as all faythfull men confesse) ergo it muste folowe that the sacrament of the aulter is the sygne of an holye thynge. Now we yf it be the sygne of an holye thynge, then it is not the holye thynge yt selfe which yt doth sygnyfye & representē. Why shulde we then feare, to call that breade a fygure, that is to saye: a sacrament of that holye bodye of our Lorde and Sauyoure.

Beſydes that I wolde knowe of what neceſſyte or profyte hys fleſhe muſte be preſent in the ſacrament. For the preſence of hys fleſhe can no more profyte vs, thē

doth

both the remembraunce of hys bodye, but this remembraunce maye as well be done by the ſacrament, as though hys bodye were preſent. And therfore ſyth God and nature make nought in vayne, it folowyth conſequentlye, that his naturall fleſhe is not there, but onelye a memoryall therof.

Furthermore, the ende and fynall cauſe of a thynge is euer better then thoſe thynges which are prouyded for the ende (as the houſe is better than the tyme, ſtone, & tymber, which are prouyded for the howſe) but the ende and fynall cauſe of the ſacramente is the remembraunce of Chriſtes bodye: and therupō yt muſte folowe that yf the ſacramente be hys naturall bodye, that the remembraunce of Chriſtes bodye ſhulde be better then hys bodye it ſelfe. Whiche thynge is to be abhorred of all faythfull men.

It were fondnes to ſayne that the ſoule ded otherwyſe eate then do the Angeles in heauē, and their meate is onelye the Jope and delectacyon that they haue of God and of hys glorye; And euen ſo doth the ſoule which is here vpon the earth eate through faythe the bodye of Chriſte which is in heauen. For it delyteth & reioyſeth whyles yt vnderſtōdeth through fayth, that Chriſt hath takē our ſynnes vpō hym and pacyfyed the fathers wrath.

The bodelye presence wyll not
Neyther yt is necessarye, that for that or
for thys cause, that his flesshe shulde be pre
sent. For a man maye as well loue ād re-
ioyse in the thynge which is from hym
and not present, as though yt were presēt
by hym of that maner.

More ouer, the breade is Christes bo-
dye, euen as the breakynge of the breade
is the death of hys bodye. Nowe the brea
kynge of breade at the maundye is not the
verye death of Christes bodye, but onelye
a representacyon of the same (albeit the
mynde through fayth doeth spirytuallye
beholde hys verye death) and euen lyke
wyse that naturall breade is not the verye
bodye of our Lorde, but onelye a sacramēt,
sygne, memorye all, or representacyō of the
same, albeit through the admonycyō ther-
of, the mynde through fayth, doth spir-
tuallye beholde the verye bodye. And surelye
yf a man be faythfull, the spirite of God
worketh in his harte verye swetelye at his
communyon.

Fynallye, it was not lawfull to eate or
drynke the bloode not onelye of man, but
also of a brute beaste, and the Apostles
them selues moued by the rule of charp
te, ded institute that men shulde abstay-
ne from bloode, somewhat fauourynge
the infyrmyte of the Jewes. Now yf
the Apostles had taught (as ye do) that
in the sacrament hys verye flesshe and
bloode

bloode is eaten and dronken with the teth and mouthe of fapthfull and vnfapthfull, what coulde haue bene a greater occasyō to haue excluded the Jewes frō Chrystes fapth euen at ones? Thynke pou that the Apostles wolde not haue bene to scrupulous to haue dronken hys verp bloode, sepnge it was so playne agaynst Moses lawe, pf they had vnderstonde hym so grosselpe as pe do? Peter had a clothe sente Act.10.
downe from heauen, in whiche were all maner of beastes forbydden by the lawe, and was commaunded to sle and eate thē. And he answered. God forbyd, for I neuer eate any vncleane thynge, meanynge therbye that he neuer eate any thynge forbydden by the lawe. Wherof it muste neades folowe, that epther he neuer receyued the sacrament (whiche is playne falsse) or els that he more spyrytuallye vnderstode the wordes of Chrystes maundye then pe falselye sayne. For it was playnelye forbydden by the lawe, to eate or drynke any maner of bloode. And I knowe but one re obiectyō
ason, that they haue which they counte as insoluble: how be it by Goddes grace we shall soone aboyde it. Their reason is this. Paule sayeth, he that eateth and drynketh this sacrament vnworthelye, shalbe gylty of the bodye and bloode of the Lorde. Now saye they, how shulde they be gylty of the Lordes bodye ād bloode whiche

receyue it vnworthelye, excepte it were the verye bodye and bloode of the Lorde.

Solutiõ This argument I saye, is verye weake and slender. ffor I can shewe manye examples by the whiche it may be dyssolued. ffor he that dysprseth the Kynges seale or letters offendeth agaynste hys owne parson, and yet the letters or Seale is not hys owne parson. He that violentlye plucketh downe hys graces Armes, or breaketh hys brode Seale wyth a furyouse mynde or wyth violence, committeth treason agaynste hys owne parson. And yet hys Armes and brode Seale are not hys owne parsõ. He that clyppyth the Kynges coyne, committeth treason agaynste the Kynges parson and the common wealth: and yet the money is neyther hys graces parson nor the common wealth. And therfore your argument is but weake and slẽder. ffor euẽ as a man doth offende agaynste the Prynces parson by dysprsinge his Armes, Seale, or Letters, so doth a mã offende agaynste Christes bodye and bloode, by abusynge the sacrament of hys bodye and bloode, although he be not there presente, as the Kynges parsõ is not presente in hys Armes, Seale, or Letters.

Besydes that S. Paule sayeth, that euerye man whiche prayeth or preacheth with covered heade shameth hys heade, & hys head is Christe: shall we therfore ima-

gen

gen that Christe is naturallye in euerye mãs heade, as your argument cõcludeth: Forsoth that were a preatye fantasye. Fynally S. Austen sayeth, that he doth no lesse synne whiche neglygẽtlye heareth the wordes of God, thẽ doth the other which vnworthelye receyueth the sacrament of Christes bodye and bloode. Nowe yf this be true, then is your reason not worth a ryshe, for Christes naturall bodye is not in the worde whiche is preached, as all men knowe. And yet he synneth no lesse that neglygentlye heareth it, then doth he that vnworthelye receyueth the sacramẽt. And thus you see their insoluble argument easelye dyssolued.

☞ But now muste thys yonge man consyder agayne that he hym selfe confesseth, that the cause for which hym selfe sayeth, that Christe in so sayenge ded so meane, is because that yf he shulde haue mẽt so, yt was impossyble to God to brynge hys meanynge a bought: that is to saye, that Christes bodye myght be in two places at ones. And therfore but yf he proue that thynge impossyble for God to do, els he confesseth that God not onelye sayde it but also mente it in dede. And yet ouer thys, yf Christ had neuer sayde it, yet doubt I nothynge, but he is able to do it, or els were there somwhat that he coulde not do; And then were God not almyghtye. More.

Here

Fryth. ¶ Here Master More wolde myre me with his sophystrye, ād wyth wyles wolde wynne hys spores. For as he before ded discant on these wordes, can, and impossyble, and wolde haue made mē beleue that I mente it coulde not be, because it coulde not be by reason, and that I mente it was impossyble, because reason coulde not reache it: So now he dysputeth with lyke maner of sophystycacyon, concludynge that I confesse that it is impossyble and cā not be, because that yf God shulde so haue mente, it was impossyble for God to brynge hys meanynge a bought. Deare bretherne, thys bablynge is suffycyentlye discussed alreadye. For I mente not that it was impossyble for God to brynge it aboute, yf he had so mēte, but I mente that it is impossyble to stonde with the processe of the scrypture whiche we haue receyued. And I saye more ouer, that though it was possyble for God to haue done it (yf it had pleased hym) yet now, the scrypture thus stondynge, it is impossyble for hym to do it. For then he muste make hys sone a lyer. And I saye, that yf he had so ment as the letter stondeth, that he wolde then haue geuen vs other scrypture, and wolde not haue sayde that he muste departe to hym that sente hym, with other textes as are before rehearsed.

And where master More sayeth, that

yf

yf there were somwhat that he coulde not do, than were God not almyghtye. I saye it is ashame for our Prelates that they haue gottō suche an ignoraunte proctoure to defende them. And I am sure that they thē selues coulde haue sayde moche better. For els how shulde they enstructe other and leade them in the ryght waye, yf they them selues were so rude and vnlearned? Shulde they not knowe what thys meaneth, that God is almyghtye, whych is a peace of the fyrste artycle of our Crede? Then how shulde their shepe haue any sure syght? More thynketh that God is called almyghtye, because he can do all thynges. And then in dede it shulde folowe thathe were not almyghtye. For all thynges he can not do, he cā not saue the vnfaythfull, he can not restore vyrgynyte ones vyolated, sayeth S. Thomas and also (as I remember) S. Hierome wrytynge of vyrgynyte vnto Paula and Eustochium: he can not synne sayeth Dunce: he can not denye hym selfe sayeth. S. Paule. Now yf thys mans learnynge were alowed, thē myght not God be almyghtye, because there is sumwhat that he cā not do. But they that are a customed with scrypture, do knowe that he is called almyghtye, not because he can do all thynge: but because there is no superyour power aboue hym, but that he maye do all that he wyll: and all that 2. Tim. 2

hys

hys pleasure is to do that maye he brynge to passe. And no power is able to resyste hym. But he hath no pleasure nor wyll to make hys sone alyer nor to make hys scripture false, and in dede he maye not do it. And yet notwithstondynge he abydeth almyghtye. For he may do all thynge that he wyll.

More. ☞ Then master More as towchynge the reason of repungnaunce sayeth, that many thynges may seame repungnaunte both to hym and me, which thynges God seeth how to make them stonde together well ynough, and addeth suche blynde reasons of repungnaunce as iuduceth manye men in to a greate erroure: some ascrybynge all thynge vnto destenye without any power of mans fre wyll at all. And some geuynge all to mans owne wyll. And haue no fore syght at all to the prouydēce of God, and all because the poore blynde reason of man can not see so farre, as to perceyue how Goddes presepence and mans fre wyll can stonde together, but seame clerelye to be repungnaunte.

Fryth. ¶ As for hys dygressyon of mans fre wyll, I wyll not greatlye wrestle with hym. But thys one thynge I maye saye, that yf the sone of God delyuer vs, then are we verye free. And where the spyryte of God is, there is fredome. I meane not fredome to do what you wyll; but fredome

Joan. 8. 2. Cor. 3

me frō synne, that we maye be the saruaū- Rom.6.
tes of ryghtuousnes. But yf we haue not
the spyryte of Christe, then wyll I saye
with S. Austen, that our fre wyll is wret- Augusti
ched, and can do nought but synne. And as nus de
towchynge suche textes of repugnaunce, spiritu ꝛ
yf they be so dyffuse that mans reason litera.
(which is the lyght of hys vnderstōdyng)
can not attayne to set them together, then
were you beste to make thē none artycles
of our faythe. For I thynke as manye as
are necessarye vnto our salvacyon, are con
teyned in the Crede, which I thynke euery
mā beleueth: I beseche you laye no byg
ger burthen vpon vs then those faythfull
Fathers ded, which thought that suffycy-
ent. And then I am sure, we shulde haue fe
wer heretykes. For I neuer harde of here-
tycke that euer helde agaynste any arty-
cle of our Crede, but all that ye dyffame
by thys name, are onelye put to death, be-
cause they saye that we are not bounde to
beleue euerye poynte that the lawes and
tyrannye of the cleargye alowe and mayn
teyne, which thynge how true it is (blessed
be God) is meatelye well knowen alrea-
dye. For els had I and many mo bene de-
ade before thys daye.

☞ I wote well that many good folke More.
haue vsed in thys matter manye frutefull
examples. As of one face beholden in
dyuerse glasses, and in euerye peace of one
glasse

glasse broken in to twentye, and of one woz de compynge whole to an hundreth eares at ones: and the spyght of one lytle eye presentlp beholdynge an whole greate contrye at ones, with a thousande suche merueiles mo: suche as those that see thē daplye done (and therfoze meruell not at thē) shall yet neuer be able, no not this ponge man hym selfe, to geue suche a reason by what meane they maye be done, but that he maye haue suche repugnaunce layde agaynste it, that he shalbe fayne in conclusyon (foz the chefe and moste eupdent reason) to saye, that the cause of all those thynges, is because God that hath so caused them to be done, is almyghtye of hym selfe, and maye do what hym lyste.

Frpth. ¶ As towchynge the examples that master Moze doth here alleage, I maye soone make answere vnto them. ffoz they that are lyke our matter, make cleane agaynste hym, and the other can not make foz hym. The glasse I graunte is a good example. ffoz euen as the glasse dothe represent the verye face of man, so doth this sacrament represent the verye bodye and bloode of Christe. And lyke as euery peare of the glasse doth represent that one face, so doth euery peace of that sacrament represent that one bodye of Christe. But euerye mā knoweth ryght well, that thoughe the glasse represent my face, yet the sub-

substaunce of the glasse is not my verye face, neyther is my very face in the glasse. And euen so though the sacrament do represent the bodye of Christe, yet the substaunce of the sacrament is not hys verye bodye (no more then the glasse is my face) neyther is hys verye bodye in the sacrament, no more thē my verye face is in the glasse. And thus this example maketh well for vs. And for that one worde commynge whole to an hūdreth eares, I saye that worde is but a sounde ād a qualyte & not a substaunce, and therfore yt is nothynge to our purpose, and can not be lykened to Christes bodye which is a substaunce And as concernynge the syght of the lytle eye, I say that though the eye dyscrye and see an whole contrye, yet is not that whole contrye in the eye: but as the contrye is knowen by the syght of the eye (though the contrye be not in it) so is the death of Christe and his bodye breakynge and bloode sheadynge knowen by the sacrament, though hys naturall bodye be not in it. And thus hys exāples make nothyng with hym, but rather moche agaynste hym. And where he sayeth that the ponge mā hym selfe cā geue no reasō, by what meane they may be done: I maye saye vnto hys mastershyppe, that whan I was seauen yeare yonger then I am thys day, I wolde haue bene ashamed yf I coulde

not haue geuen an euydent reason at the Auntes in Oxforde before the whole vny uersyte. And albeit I now woche saue not to spende labour and paper abought Aristotles doctryne, yet haue I so moche towched hys examples, that he may be werye of them.

More. Also I cā not see why it shulde be more repugnaunt that one bodye maye be by the power of God in two places at ones, then that two bodyes maye be together in one place at ones. And that poynte I thyn he thys ponge man denyeth not.

Fryth. The beynge of our bodye in two places at ones is agaynste nature, and scrypture cā not allow it. But that two bodyes shulde be in one place seameth more reasonable. For I haue good experyence that though my bodye can not be in two places at ones (both in the towre and where I wolde haue it beside) yet blessed be god in this one place, I am not without cōpanye. But yf master More meane that in one proper & seuerall place, maye be two bodyes at ones, that I wyll denye, tyll he haue lasure to proue it. And yet at the length I am sure, hys proue shall not be worth a podynge prycke. For I am sure it muste be, *Ratione porositatis ut in igne & ferro: nam penetracionem dimensionum nunquam probabit.* And then he is as nyghe as he was before.

Now

Now hys laſte reaſon wyth which he prueth yt impoſſyble for the bodye of chriſte to be in two places at ones, is this. You can (ſapeth he) ſhewe no reaſon whye he ſhulde be in manye places at ones & not in all. But in all places he can not be: Wherfore we muſte cõclude that he can not be in manye places at ones. This is a merbelous cõcluded argumente. I am ſure that euery chylde may ſoone ſee that this conſequent can neuer folowe vpõ the ſe two premyſſes of thys antecedent. More.

When I made thys reaſon & compyled my tretyſe I had no regarde to the cabyllacyons of ſotle ſophyſters. For I thought no ſophyſters ſhulde haue medled wyth that meate. But neuertheleſſe ſyth now I percepue that they pyncipallye are porynge vpon yt, ſeakynge ſome praye to ſette their teth a warke, in this boke I haue ſamwhat proupded for thẽ, and haue brought ſuche harde bones, that yf they be to buſye, maye chaunce to choke thẽ. And yet is not the argumẽt ſo feable as he ſayneth. For the fyrſt part (if he lyſt to cõſyder the ſẽſe & mynde, & be not to curyous) where I ſay that they cã ſhewe no reaſõ why he ſhulde be in manye places & not in all, is thus to be vnderſtõd of wyſe mẽ, that the very reaſõ & cauſe that he ſhulde be in manye places muſt be, becauſe the bodye is ſo ãnexed with the godhed, that yt Fryth.

is in euery place as the Godhed is. Thys I saye, muste be the cause and reason of hys beynge in many places. And neyther you nor no man els cã iustely asygne any other. Now of this maior or fyrste proposycyon thus vnderstonde doth the conclusyon folowe dyrectlye. For yf this shulde be the cause (as they muste neades grañte) and thys cause proued false by scrypture: then muste they neades graunte that the thynge whiche so foloweth of this cause, muste neades be false. And so is my purpose proued, and they concluded. As by example. The Astronomers saye: that the naturall course of the sonne is from the Weste to the Easte. Nowe yf a man shulde aske them what ys then the cause that we see hym daylye take the contrary course, from the East to the Weste agaynste hys nature: they answere. Because the heyghest spere (whose course is from the Easte to the Weste) wyth hys swyfte movynge doth vyolently drawe the inferyoure speres with hym. This is the cause that they alleage, and no man can asygne any other. And now syth I can proue thys sense false by scrypture (for scrypture sayth that the spere is fastened Heb. viij and S. Austen expoundynge that texte improueth the Astronomers which affyrme that it moueth) they muste neades graunte that the thynge which foloweth

of

of this cauſe muſte neades be falſe, And ſo we maye conclude agaynſte them all, that the naturall courſe of the ſonne is not from the Weſte to the Eaſt (as the Aſtronomers ſaye) but contrarye from the Eaſte to the Weſte. And lykewyſe ſyth the cauſe that Chriſtes bodye ſhulde be in many places, is aſygned of learned men to be, becauſe hys bodye is ſo annexed with the Godhed (which is in euerye place) that it is alſo in all places with it, and no man can aſygne any other. And this cauſe is proued falſe by ſcrypture. For when the women ſought Chriſt at hys graue, an Angell gaue the anſwere that he was not there. But yf hys bodye Mar 14
had bene in euerye place, then had the Angell lyed. Alſo Chriſt ſayde vnto hys diſ- Luc. 16
ciples of Lazarus which ded at Bathania. Lazarus is deade. And I am gladde Joan. 11
for your ſakes (that you maye beleue) becauſe I was not there. Now yf hys bodye were in euerye place as is the Godhed, then Chriſt ſayde not truelye, when he ſayde he was not there. Therfore ſyth (as I ſayde) this is the cauſe aſygned, and yet proued falſe by ſcrypture, they muſte neades graunte, that the thynge which folowyth of this cauſe, muſte alſo neades be falſe. And ſo we maye conclude agaynſte them all, that Chriſtes bodye is in one place onelye. And now you maye ſee how my

consequent folowe the premysses.

More. For he can no further cõclude, but that we can shewe no reason whye he shuld be be in many places at ones. What had he wone by that: Myght he thã conclude therupon, that he coulde not be in many places at ones? As though yt were not possyble for God to make hys bodye in two places at ones, but yf we were able to tell how, and why, and wherbye, and shewe the reason.

Fryth. Now farre I cã conclude is shewed immedyatly before. For though of the bare wordes as we take them, it was harde to conclude any thynge, yet haue I nowe declared them, and so farre concluded, that you can not abyde them. And where he sayeth that though they can shewe no reason, yet I had wonne nought by it, I thynke he wolde be angrye yf I shulde so answere. But surely they are in good case, for yt is ynough for them to saye, thus it is, and neade neuer to shewe any cause or reason whye they so saye. For they are the churche and can not erre: so that yf they teache contrarye thynges, yet all is good ynough. And when they see that no man can make the scrypture to agre wyth their doctrine, then they saye, that their doctrine is true ynough, but no mã can vnderstõde the scrypture. And though the scrypture seame neuer so repugnaun-

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te both to them ād vs, yet God seeth well ynough (saye they) how to sette thē together, and it is possyble for God to make it agree, though they can not tell how. But thys doctryne hath longe ynough deceyued vs. For mē haue seane to lōge wyth your spectacles, yet now (thankes be to God) they begynne to see with their owne eyes. And as towchyng how thys matter was possyble to God and how it is not possyble, is suffycyently declared before to all them that lyste to loke.

Howbeit as for me (though I be not bounde to yt) I am cōtēt yet to proue, that God maye make the body of Christ to be in all places at ones. And because thys pōge mā coupleth that proposycyō with the other: so wyll I do also. And I wyll proue therfore that God cā make hys bodye be bothe in many places at ones, & in all places at ones, by that that he is almyghtye, and therfore can do all thynge. More.

Now ys the good man in hys olde dreame agayne, and thynketh that God is called almyghtye, because he can do all thynges. And then in dede yt shulde folowe that he were not almyghtye. For all thynges he can not do, he can not saue the vnfaythfull, he can not restore virgynyte ones vyolated, he cā not synne, he cā not denye hym selfe. Yf thys mās lernyngewere alowed, thā myght not god be cal Fryth.

led almyghty, because there is somwhat that he can not do. But they that are accustomed with scripture, do knowe that he is called almyghtye, not because he can not do all thynges, but because there is no superpour power aboue hym, but that he may do all that he wyll, and all that hys pleasure is, maye he bringe to passe. But he hath no wyll nor pleasure, to make his sone a lyer, & to make hys scripture false and yet notwithstondynge he abydeth almyghtye and may do what he wyll. And euē as it is impossyble to stonde with the processe of the scriptures (wherin God hath declared hys wyll) that the vnfayth full shulde be saued (although at the fyrst god myght haue done it, yf he had so wolde) lykewyse it is impossyble the scriptures stōdynge as they do, that the naturall bodye of Christ, shulde be present to our teth in the sacramēt. And as for our fayth, yt neadeth not to haue hym present in the breade. For I may as well eate hym and drynke hym through fayth (that is to say, beleue in hym) though he contynue styll in heauen, as though he were as present in the sacramēt, as he was hangynge on the crosse. But yet hys masterlyppe hath lefte one thynge vnproued, and that is euen the ppth of hys purpose. For though he had proued (as he hath not) that God by hys almyghtynes myght make Christes

bodye

bodye in many places, and in all places, & in the sacrament, yet he forgotte to proue that God hath so done. And therfore albeyt I dyd graũte hym (as I wyll not) that he myght so do, yet therof it doth not folow, that he hath so done in dede. ffor god maye do manye thynges whiche he doth not. And therfore hys argument doth not proue hys purpose. Now yf he do but thynke that God hath so done, I am well pleased ãd wyll not put hym to the payne to proue it. ffor anone ye shall see hym so intaungled in hys pars, that he shall not wete where to be some.

But yet this ponge man goeth aboute to proue thys poynte by scryppture. ffor excepte we graunte hym that poynte to be true, he sayeth that els we make the Angell a lyer that sayde, he is not here, ãd also that els we make as though Christes bodye in hys assenspon ded not go vp in the cloude in to heaue from earth, but onelye hyd hym selfe in the cloude, and playeth boo pppe and tarped beneth styll. Here in the ende he forgetteth hym selfe so fowle, that whan he was a ponge sophyster he wolde I dare say, haue bene full sore ashamed so to haue oberssene hym selfe at Oxforde at a perbyse. ffor ye wote well that thynge whiche he sayeth, and whiche he muste therfore proue, is that the bodye of Christ cã not be in euerye place at ones More.

by no meane that God coulde make. And the textes that he bringeth in for the proue, saye no further but that he was not in all places at ones.

Frith. ¶ There are two thynges dysputed betwene master More and me: the one is whether God can make the bodye of Christe in manye places, and in the sacramente. And therto hys mastershyppe sayeth yea. For God is almyghtye and maye do all thynges. And I saye naye, and affyrme that God is not called almyghtye because he maye do all thynges, but because he maye do all that he wyll. And I saye that he wyll not make hys sonne a lyer, nor hys scrypture false, and that he can not do it, and yet abydeth almyghtye. The other thynge is thys, whether he haue done it or not. For albeyt I ded graunte hym that it were possyble, yet is he neuer the nere excepte he eyther can proue that he hath done it in dede, or els thynke that God hath so done. For as I sayde God can do manye thynges which he doth not. And the controuersye of thys doubte is dyssolued by the Aungell and scrypture whiche (as master More graunteth hym selfe) proueth that he was not in all places at ones. And therof it foloweth, that God hath not done it, although it be possyble. And so is hys mastershyppe at a poynte. For yf I shulde graunte it neuer so possy-

ble,

ble, yet yf ſcrypture proue that it be not ſo in dede, then is he neuer the nere hys purpoſe, but moche the further from it. And thys is euen it that I ſayde before: that it was not poſſyble to ſtonde with the proceſſe of the ſcrypture which we haue receyued. And now hys matterſhyppe hath graunted it hym ſelfe, which you maye be ſure he wolde not do yf he coulde otherwyſe ahoyde it. And here you maye ſee howe ſore I haue oberſeane my ſelfe.

Good forbyd that any man ſhulde be the more prone and readye to beleue thys ponge man in thys greate matter, becauſe he ſayeth in the begynnynge that he wyll bynge all men to a concorde and a quyetnes of conſcyence. For he bryngeth men to the worſte kynde of quyetnes that maye be deuyſed, when he telleth vs as he doth, that euery man in thys matter, maye with out parell beleue which waye he lyſte. Euery man maye in euerye matter without any counſell, ſoone ſet hym ſelfe at reſte, yf he lyſte to take that waye and to beleue as he lyſte hym ſelfe, & care not how. But & yf that waye had bene ſure, Sayncte Paule wolde neuer haue ſhewed that manye were in parell of ſyckenes and death alſo, for lacke of diſcernynge reuerentlye the bodye of our Lorde in that Sacramente, when they came to receyue hym. More.

When

Frpth. Joan.15

¶ When Christe shulde departe thys worlde and go to hys father, he gaue hys dyscyples a commaundement that they shulde loue eche other, sayenge by this shall all men knowe, that ye are my dyscyples, yf ye loue eche other, as I haue loued you. This rule of charyte wolde I not haue broken, which notwithstondynge is often in Jeopardye a monge faythfull folke. This thynge consydered, I thought it necessarye to advertyse both partyes to saue this rule of charyte, and proued in the fyrste chapter of my treatyse, that it was none artycle of the fayth necessarye to be beleued vnder payne of dampnacyon, and therfore that they were to blame that wolde be contencyous for the matter. For syth it is none artycle of the fayth, they maye lawfullye dyssente without all Jeoperdye; and neade not to breake the rule of charyte, but rather to receyue eche other lyke weake bretherne.

This I saye I proued in the fyrste chapter agaynste which master More maketh no busynes, and improueth it not. Wherby you maye soone gather that it is very true. For els syth his mastershyppe so laboureth in these other poyntes, he wolde not haue lefte that vntowched you maye be sure. This is the concorde that I wolde bringe them vnto. And as towchynge quyetnes of conscyence, I haue knowen

many

manye that haue sore bene combred wyth it. And amõge all, a certayne master of arte which dyed in Oxforth, confessed vpon hys death bedde, that he had wepte lyenge in hys bedde an hundreth nyghtes wythin one yeare space, because he coulde not beleue it. Now yf he had knowen that it had bene no necessarye artycle, what cõforte and quyetnes shulde it haue bene vnto hym. Furthermore, enerye man can not so quyet hymselfe, as master More Imageneth. For there are manye that thynke them selfes no smalle soles, which whan they haue receyued some folysshe superstycyon, eyther by their owne Imagynacyon, or by beleuynge their gossepes gospell ād olde wyfes tales, by and bye thynke the cõtrarye to be deadly synne, and bytterly for bydden by Christes gospell. As by exam ple, I knowe an house of relygyon, wher in is a parson that thynketh it deadly syn ne to go ouer astrawe yf it lye acrosse. And yf there be vpon the pauemente anye paynted pycture, or anye Image grauen vpon a deade mans graue, he wyll not tre ade vpon it, although he shulde go a fore longe a bowte. What is thys but bayne superstycyon wherewith the conscyence is combred and corrupted? May not thys be weded out wyth the worde of God, the wynge hym that it is none artycle of the fayth so to thynke, & then to tell hym that

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it is not forboden by the scripture, ād that it is no synne? Now albeit hys conscience be so cankered that the ruste wyll not be rubbed out: yet wyth Godes grace, some other whome he hath infected with the same, maye come agayne to Godes worde and be cured full well, whiche shulde neuer haue bene able to quyete them selfes. And lykewyse there are some whiche bele ue as your superstycyous hartes haue informed them, and these can not quyete thē selues, because they beleue that you haue fetched your doctryne out of scripture. But when it is proued to them, and they themselues perceyue that scripture sayeth not so, then can they be contente to thynke the contrarye, ād Judge it no synne at all. And as towchynge S. Paule, surelye ye take hym wronge. For I wyll shewe you what processe he taketh, and how he is to be understonde. But because it is not possyble to expresse it in fewe wordes, I shall deferre it vnto the bokes ende, and then I shall declare hym at large.

More. And what a fashyon is this, to saye that we maye beleue yf we lyste, that there is the verye bodye of our Lorde in dede, and then to tell vs for a trouth, that suche a sayeth is impossyble to be true: For GOD hym selfe can neuer bryng it abought, to make hys bodye to be there.

The

¶ If a man take the bare wordes of Christe, and of symplycyte be decepued, and thynke that hys verye bodye be in the sacramente present to their teth that eate it, I dare not sape that he synneth therin, but wyll referre the matter vnto Godes Judgement, and yet without doubt, I dare sape he is decepued. As by example, yf a man decepued by the litterall sence, wolde thynke that men shulde preache to fyshes (as S. ffraunces ded) because Christe badde hys dysciples go preache to all creatures, yet wolde not I thynke that he synned therin. But wyll referre hym vnto Goddes Judgement. But yet I wene euerye woman that hath anye wytte, wyll sape that he was decepued. Frith.

☞ I am verye sure that the olde holye Doctours which beleued Christes bodye and bloode to be there, and so taught other to beleue, as by their bokes playnelye doth apere, yf they had thought eyther that it coulde not be there or that it was not there in dede, they wolde not for all the good in thys worlde haue wryten as they haue done. ffor wolde those holye men (wene you) haue taught that men be bounde to beleue, that the verye bodye and bloode of CHRISTE is there, yf they them selfes thought that they were not bounde therunto? Wolde Moze.

they

they make men honoure and worshppe that thynge as the very bodye and bloode of Christe whiche they thē selues thought were not it! Thys gere is to chyldysshe to speake of.

Fryth. ¶ That the olde doctours and sayth full fathers so taught or thought as ye sayne of them, is very false. For S. Austen as I haue shewed, maketh wholye for vs. Besydes that, there is none of the olde fathers but they call it a sacramēte, a mysterye, and mystycall meate, which is not eaten with toth or belye: but with eares and saythe. And as towchynge the honoure and worshppe done vnto it, I saye it is playne Idolatrye. And I saye, that he falsely reporteth vpon the olde holy Doctours. For they neuer taught men to worshppe it, neyther can he alleage one place in any of them all whiche wolde haue men to worshppe the sacramente. Peraduenture he maye alleage me certayne new felowes for hys purpose, as Dunce, Dorbell, Durande, and suche draffe, whiche by their doctrine haue decepued the worlde with dampnable Idolatrye. But I speake of the olde holye fathers ād doctours, S. Austen, Ambrose, Hierome, Cyprian, Cirille, Chrisostome, Fulgentius, and suche other: These I saye, do not teache men to worshpppe it, and by that I dare abyde. Of thys ponte I am so sure, that I

wyll

wyll vse it for a contrarye argument, that hys naturall bodye is not there presente. ffor yf the holye ffathers before named had taken thys texte after the letter and not onelye spyrytuallye, thē in their workes they wolde haue taught men to worshyppe it, but they neuer taught mē to worshyppe thys sacrament, therfore it folowyth they toke not the texte after the letter, but onelye spyrytuallye. Now do I prouoke you to seake a proue of your purpose. Neuer the lesse I wyll not denye, but that these holye Doctours in dyuerse places, do call it hys bodye, as Christe and Paule do, and so do we lykewyse: and saye also that this verye bodye is there eatē. But yet we meane, that it is eaten with fayth (that is to saye by beleuynge that hys bodye was broken for vs) ād haue his bodye more in memorye at thys maundye thē the meate that we there eate. And therfore it hathe the name of hys bodye: because the name it selfe shulde put vs in remēbraunce of hys bodye. And that hys bodye is there chefelye eaten, euen more (through fayth) then the meate wyth the mouth. And so are they also to be vnderstonde. Note.

Yet one greate pleasure he doth vs, in that he putteth vs all at lyberte, that we maye with out parell of dampnacyon beleue as we ded before: that is to wete, More.

that in the bleſſed ſacramēt the whole ſubſtaunce of the breade ād the wyne is tranſmuted ād chaunged in to the verye bodye and bloode of Chriſte. For yf we maye wythout parell of dampnacyon beleue thus, as hym ſelfe graunteth that we maye, then graunteth he that we maye alſo without parell of dampnacyō beleue that he hym ſelfe ſpeth, where he ſayeth, the trouth of that beleue is impoſſyble.

Frpth. ¶ The beleuynge of thys poynte, is of it ſelfe not dampnable, as it is not dāpnable to thynke that Chriſte is a verye ſtone or a hyne, becauſe the litterall ſence ſo ſayeth: for yf you beleue that you ought to preache to fyſhes and go Chriſten them a nother whyle, as ye do belles. And I inſure you, if there were no woꝛſe myſchefe that enſued of thys beleue, then it is in it ſelfe, I wolde neuer haue ſpoken agaynſte it. But now there foloweth vpon it dampnable Idolatrye. For through the beleue that thys bodye is there, men fall downe and woꝛſhyppe yt. And thynkynge to pleaſe God, do dampnable ſynne agaynſte hym. Thys I ſaye, is the cauſe that I ſo earneſtlye wrote agaynſte it, to abrode the Idolatrye that is cōmytted through it. Parte of the germanes do thynke that hys naturall bodye is preſent in the ſacramēt, ād take the wordes fleſhelye, as Martyn taught them. But none of them woꝛſhyppe

pe it, for that Martyn forbyddeth both in hys wordes ād workes, and so (blessed be God) they auoyde that Ieoperdye, which thynge yf you wyll also graunte, and publyshe but this one proposycyon, that it ought not to be worshypped, I promyse you I wyll neuer wryte agaynste it. ffor then is the Ieoperdye taken awaye, and then I am contēt that your maystershyppe thynke I lye. But in the meane season I muste thynke that ye fulfyll the worlde with dāpnable Idolatrye. And thus haue you also answere vnto the conclusyon, which you alleage out of the kynges graces boke. ffor I saye in your waye is no hurte, as longe as you do but onelye beleue the bare wordes of the texte, as S. ffraunces ded, when he preached to fyshes. But yf through the occasyon of those wordes, ye fall in to the worshyppynge of it, then I saye that in your waye is vndoubted dampnacyon. And so is there greate Ieoperdye in your waye, and none at all in ours. ffor though he were there in dede, yet do not we synne yf we worshyppe it not. ffor we are not commaunded to worshyppe the sacrament. But yf he be not there, then do you dampnable Idolatrye.

¶ The conse-cracyon of the Sa-crament.

More. NOw as for a nother quyetnes of euery mans con scyencethys ponge man byd deth euerye man be bolde, whether the blessed sacramēt be consecrate or vnconsecrate (for though he moste specyallye speaketh of the wyne, yet he speaketh it of both) and byddeth not care, but take it for all that vnblessed as it is, because the Preste (he sayeth) can not de cepue vs nor take from vs the profyte of Christes instytucyon, whether he alter the wordes or leaue them all vnsayde. Is not thys awonderfull doctryne of thys ponge man. We knowe well all, that the Preste can not hurte vs by hys oversyght or malyce, yf there be no faulte vpō our owne partye, for that perfectyon that lacketh vpon the Prestes parte, the greate mercye of God as we truste of hys owne goodnes supplyeth it. And therfore as holye Chrisostome sayeth, no man can take harme but of hymselfe. But now yf we see the thynge dysordered our owne selfe, by the

the Preste, and Christes instytucyon broken, yf we than wetynglye receyue it vnblessed and vnconsecrated, and care not whether Christes instytucyon be kepte and observed or no, but reaken it is as good wythout it as with it, then make we our selfes partakers of the faulte and lose the profyte of the sacrament, and receyue it with dampnacyon: not for the Prestes faulte, but for our owne.

¶ I had thought that no Turke wolde haue wrested a mannes wordes so vnfaythfullye. For he leaueth out all the pythe of my matter, for my wordes are these. I wyll shewe you a meanes how ye shall euer receyue it accordynge to Christes instytucyon, although the Prest wolde withdrawe it from you. Fyrste ye neade to haue no respecte vnto the Prestes wordes whiche mynystreth it. For yf ye remember for what entent Christe ded instytute thys sacramente, and knowe that it was to put vs in remembraunce of hys bodye breakynge and bloode sheadynge, that we myght geue hym thankes for it, and be as sure of it through fayth accordynge to his promyses, as we are sure of the breade by eatynge of it: yf as I saye, ye remember thys thynge (for whiche intēte onelye the Preste speaketh those wordes) then yf the Prest leaue out those wordes or parte therof, he can not hurte you. For you haue al- Fryth.

readye the effecte and fynall purpose for the whiche he shulde speake them. And agayne yf he shulde wholye altre the, yet he can not decepue you. For then ye be sure that he is a lyer, and though you se the Preste bynge you the wyne vnconsecrated, yet neuer stycke at that. For as surelye shall it certyfye your conscyence and outwarde sences, though he consecrate it not (so thou consecrate it thy selfe: that is to saye, so thou knowe what is ment therbye and geue hym thankes) as though he made a thousande blessynges ouer it. And so I saye that it is euer consecrated in hys harte that beleueth, though the Preste consecrate it not. And contrarye wyse yf they consecrate it neuer so mocke, and thy consecracyon be not bye, it helpeth the not a rysshe. For excepte thou knowe what is ment therby, and beleue, geuynge thākes for hys bodye breakynge and blood sheadynge, it can not profyte the.

More. Nowe where you saye, that yf we see the thynge dysordered by the Preste, & Christes instytucyon broken, and wetynglye receyue it, we make our selfes partakers of the crime.

Fryth. I answere that yf the reformacyon therof laye in our handes, then sayde you trouth, but sythe thys is wrytten to pryuate parsones whiche maye not reforme this matter, and that the reformacyon therof

resteth

resteth onelye in the hande of your Prynce and Parlyamente (for the erroure consysteth not in the myssorderynge of the matter by one Preste onelye, but rather of the doctryne of them all, saynge suche as God hath lyghtened) to these pryuate persons I saye that your doctryne shulde sooner be the occasyon of an insurrection (whiche we laboure to eschewe) then anye quyetynge of them by Christes doctryne. And therfore syth there is an other waye to the woode, saynge all dayenght, we wyll auoyde that parellous pathe. But when ye see Christes institucyon broken and the one kynde lefte out vnto the laye people, why are ye partaker therof?

Moze. ☞ How be it as for hys beleue that taketh it no better but for bare breade and wyne it maketh hym ryght matter consecrated or not, saynge that the better it is consecrated the more it is ever noyous to hym that receyueth it, haynge hys conscyence combred with suche an execrable hereSy, by which well apeareth that he putteth no dyfferēce betwene the bodye of our lorde in the blessed sacramēt and the comō breade that he eateth at his dyner. But rather he esteameth it lesse. ffor the one pet I thynke or he begynne, yf he lacke a Preest, he wyll blesse it hym selfe, as for the other he careth not, whether it be blessed or not.

ffryth. ☞ What I reaken it more then breade

and wyne I wyll shewe you hereafter in declarynge the mynde of S. Paule vpon thys sacrament, and that in the conclusyō of thys boke. And in the meane season I wyll saye no more but that he helpeth me. And as for their blessynges and consecracyon profyte not me, excepte I consecrate it my selfe with fayth in Christes bloode, and wyth geuynge hym prayse and thankes for hys inestymable goodnes, whiche whē I was hys enemye recōcyled me vnto hys Father by hys owne death. This consecracyon muste I sette by, yf I wyl haue anye profyte of hys death which the sacrament representeth vnto me. And yf I my selfe do thus consecrate it, then shall I be sure of the frute of hys death. And I saye agayne, that as the Prestes do now vse to consecrate it, it helpeth not the poore comons of a ryght. For their consecracyon shulde stonde in preachynge vnto them the deathe of Christe whyche hath delyuered them out of the Egypte of synne, and from the fyerye fornace of Pharao the deuell.

And as for their waggynge of their fyngers ouer it, and sayenge fyue or seuē wordes in Latyn, helpeth them nothynge at all. For how can they beleue by the meanes of hys wordes, when they knowe not what he sayeth? And as towchynge the dayly and commō breade that

I eate

I eate at my dynner, whether I haue a Preste or not, I blesse it with my harte (and not with my fyngers) and hartely geue God thankes for it. Ffor yf I haue an hun dreth Prestes to blesse it, yet am not I ex cused therbye. Ffor excepte I blesse yt my selfe, yt profyteth me no more then yf it were vnblessed. And I blesse yt my selfe, thā I care not what the Preste prate. Ffor as longe as I vnderstonde hym not, yt profyteth me nothyng. But in good fayth I wene the Bysshoppes and their proctou re wote not what a blessynge meaneth. Therfore deare bretherne harken to me. To blesse God, is to geue hym prayse ād thankes for hys benefyttes: To blesse a Kynge or a Prynce, is to thanke hym for hys kyndenes, and to praye to God for hym, that he maye longe reygne to the laude of God and wealth of hys com mons. To blesse a mās neyghboure, is to praye for hym and to do hym good. To blesse my breade or meate, is to geue God thankes for it. To blesse my selfe, is to geue God thākes for the greate benefyt tes that I haue receyued of hym, and to praye God that of hys infynyte goodes he wyll increase those gyftes that he hath geuen me, and fynysshe hys worke which he hath begonne in me, vnto hys laude and prayse. And as towchynge thys flesh he, to fulfyll hys wyll in it, and not to spa

To blesse.

re pt, but scourge cutte ād burne it, onelye that it maye be to hys honoure & glorye. Thys is the forme of blessynge, and not to wagge two fyngers ouer them. But a lacke, of this blessynge our Bysshoppes be ignorannte.

More

But as for those that are good & fayth full folke, and haue any grace or any spar cle of reason in their heades, wyll (I verely thynke) neuer be so farre ouerseane, as in thys artycle (the trouthe wherof God hath hym selfe testyfyed by as many opē myracles as euer he testyfyed any one) to beleue thys ponge man vpon hys baren reasons agaynste the faythe ād reasō both of all olde holy wryters ād all good Chri sten people thys xb. C. yeares.

Fryth.

Mat. 24

2. Tes. 2

Deu. 13.

As for the myracles, I merbell not at them, neyther may they make me the soo ner to beleue it. For Christe tolde vs befo re that suche delusyons shulde come, that yf it were possyble, the very electe shulde be decepued by them. And S. Paule exor teth vs to be ware of suche spynes ād wō ders. And therfore I do as Moses tea cheth me when I here of suche a wonder, then strayght I loke vpon the doctryne that is annexed wyth it. Yf it teache me to referre all the honoure to God and not to creatures, and teache me nothynge but that wyll stonde with Goddes worde, then wyll I saye, that it is of God. But

yf

pf it teache me suche thynges as wyll not stonde with hys worde, then wyll I deter myne that it is done by the deuell, to delu de the people with dampnable Idolatrye.

When Paule and Barnabas preached at Lystra and had done a myracle amonge them, the people ranne and wolde haue done sacrifyce vnto them. But the Apostles ranne amonge them and tare their clothes, cryenge vnto them, Syrs what do you? We are euen corruptyble men as ye are, and preache vnto you, that you shulde leaue thys vayne superstycyon, ād wor shyppe the leuynge God, which made he auē, earth, the see, and all that is in thē et c. Here the Apostles refused suche honour & worshyppe. And therfore I am sure they wolde not suffer their Images to haue it. Now when I see a myracle done at any Image, and perceyue that it bryngeth mē to the worshyppynge of it selfe, cōtrarye to the facte and doctryne of the Apostles, whiche wolde not receyue it them selues, I must neades conclude, that it is but a de lusyon done by the deuell to decepue vs, ād to brynge the wrath of God vpon vs. Euē so I saye of the sacramēt, sayth the my racles that are don by it, do make mē thyn ke otherwyse thē scripture wyll, ād cause mē to worshyppe it: I doubte not but they are done by the deuell, to delude the peple. Thou wylt peraduēture say, that god wyll not suffer hym

Acte. 24

hym to abuse the sacrament of hys bodye and bloode. Yes verelye, god wyll suffer yt, and doth suffer yt, to see whether we wyll be faythfull and abyde by hys worde or not. And merbell not therof, for God
Matt. 4 suffered hym to take vppe the verye naturall bodye of his sonne Christ and set hym vpon a pynnacle of the temple. And after he toke hym vppe agayne, and ledde hym to ā exceadynge mountayne. And therfore thynke not but that he hath more power ouer the sacramēt thē he had ouer christes owne bodye. And therfore when they tell me, lo here is Christ: lo there is Christ (as Christ prophecyed) lo, he is at thys aultre, lo, he is at that, I wyll not beleue them.

Neuertheleſſe yf I ſhulde graunte that all the myracles whiche were done and aſcrybed vnto the ſacramente, were verye true myracles and done of God hym ſelfe (as I doubt not but ſome of thē be true) yet there vpon yt doth not folowe that the Sacrament ſhulde be the verye naturall bodye of Chriſte. For we haue euydent storyes that certayne perſones haue bene delyvered from bodelye diſeaſes through the ſacrament of Baptyme. And yet the water is not the holye God nor the verye thynge yt ſelfe wherof it is
Actes. 5. a ſacramente. The ſhadowe of Peter healed many. And yet was not that ſhadowe

dowe Peters owne parson. We reade also that napkyns and hande kerchers were carped from Paule vnto them that were sycke and possessed with vncleane spiretes and they receyued their health. And yet it were neuertheles madnes, to thynke that Paules bodye had bene actuallye or naturallye in those thynges. And therfore this is but a verye weake reason, to Judge by the myracles the presence of Christes bodye. And surelye you myght be ashamed to make so slender reasons. For God maye worke myracles through manye thynges which are not hys naturall bodye. And as towchynge the olde doctoures whome you fayne to make wyth you, & the trouth of your opynyon which you saye hath bene beleued of all good Christen people this .xb. C. yeares, is sufficyentlye declared before, and proued to be but a poynte of your olde poetrye. Actu. 19.

¶ Doctoure Barnes ded gracyouslye escape Walter Wolfes handes.

Moze.

Nd also Fryre Barnes, albeit that as pe wote well he is in many other thynges a brother of thys ponge mās secte: pet in this hereſpe he ſoze abhoz-reth hys hereſpe, oz els he ſpeth hym ſelfe. For at hys laſte beyng here he wrote a letter to me. Wherin he wryteth that I ſaye that hereſpe wrōg-fullye to hys charge. And ſheweth hym ſelfe ſo ſoze greved therwith that he ſay-eth, he wyll in my reproche make a boke a gaynſt me. Wherin he wyll profeſſe and proteſte hys faythe concernynge this bleſ-ſed ſacramente. But in the meane ſeaſon it well contenteth me, that fryre Barnes be-yng a man of moze age, and moze ryppe dyſcrecyon, and a doctoure of dyuynyte, and in thoſe thynges better learned then thys ponge man is, abhoreth thys pōge mannes hereſye in thys poynte, as well as he ſpeketh hym in many other.

Fryth.

¶ The moze pour maſterſhyppe praiſeth Doctoure Barnes, the woꝛſe men maye ſpke pour matter. For in many poyntes he doth condempne pour damp-nable doctryne, as in hys boke appeareth. And therfoze yf ſuche credence muſt be ge-uē to hym, then mothe the leſſe wyll be ge-uen to you. But peraduenture you wyll

ſaye

sape, that he is to be beleued in this poynte, although he erre in other. Whereunto I answere, that yf you will consent unto hym, I wolde be well apaied and will promyse you to write no more in that matter. For in this we both agre, that it ought not to be worshypped, yea and (blessed be God) all the other whome you call heretyckes. And so both of vs do abhorre the Idolatrye which you with so greate daunger do daylye commytte. And therfor yf you folowe hys learnynge, then am I content that you dyssent from me. For lette it not be worshypped, & thynke as you will, for then is the parell paste. And syth we agre in thys poynte, doubte not but we shall soone agre in the residue, and admytte eche other for faythfull brothers. And where your mastershyppe sayeth, that he wrote you a letter protestynge that you saye that herein he wrongfully to hys charge, I thynke it was more wysdome for hym twyse to haue written to you, then ones to haue comen hym selfe and tell you of it. For it was playnelye tolde hym, that you had conspyred hys death, and that not withstondynge hys saue condupte, you were mynded to haue murthered hym. And for that cause he was compelled both bepnge here, to kepe hym selfe secretelye, and also prenylye to departe the realme.

And

¶And blessed be God you haue suffycyentlye publyshed your purpose in your answere agaynste Wyllyan Tyndall, where you saye, that you myght lauffullye haue burnte hym. Here men maye see how percyallye you are addycte to our prelates. And how prone ye were to fulfyll their pleasures contrarye to our Prynces prerogatyue royall. And thākes be to God which gaue you suche grace in the syght of our soveraygne, that he shortelye withdrewe your power. For els it is to be feared that you wolde further haue proceded agaynste hys graces prerogatyue, which thynge whether yt be treason or not, let other men defyne. But thys I dare saye, that it is prynted and publyshed to our Prynces greate dyshonoure. For what learned man maye in tyme to come truste to hys graces saue condupte or come at hys graces instaunce or requeste, syth not onelye the spirytualte (which of their professyon resyste hys prerogatiue) but also a laye man promoted to suche preemynence by hys graces goodnes, dare presume so to depresse hys prerogatyue and not onelye to saye, but also to publyshe it in prente: that notwithstondynge hys graces saue condupte, they myght lauffullye haue burnte hym.

But here he wolde saye vnto me as he dothe in hys boke, that he had forfayted

hys

hys ſalue condupte, ād therbye was falle in to hys enemyes handes. Where vnto I anſwere, that thys pour ſapenge is but a vayne gloſe. ffor I my ſelfe ded reade the ſalue condupte that came vnto him, which had but onelye thys one condycyon annexed vnto it, that if he came before the feaſte of Chriſtmas then nexte enſuynge, he ſhulde haue free lyberte to departe at hys pleaſure. And thys condycyon I knowe was fulfylled. Now ſhulde he than forfapte hys ſalue cōdupte? But maſter More hath learned of hys maſters our Prelates (whoſe proctoure he is) to depreſſe our Prynces prerogatyue, that mē ought not to keape any prompſe with heretyckes. And ſo hys ſalue cōdupte coulde not ſaue hym. As though the Kynges grace myght not admytte any man to go and come freſlye into hys graces realme, but that he muſte haue leaue of our prelates. ffor els they myght lape hereſye agaynſt the parſon, and ſo ſlepe hym cōtrarye to the Kynges ſalue cōdupte, which thynge all wyſe men do knowe to be preiudycyall to hys graces prerogatyue royall. And yet I am ſure that of all the tyme of hys beynge here, you can not accuſe hym of one crime, albeit (vnto your ſhame) you ſaye that he had forfapted hys ſalue condupte. Theſe wordes had be verye extreame and worthy to haue bene loked vpon, although

they had bene wryten by some presumptuous Prelate. But that a laye man so hyghlye promoted by hys Prynce, shulde speake them and also cause them openlye to be publyshed amonge hys graces comons, to depecte the estymacyon of hys royall power, doth in my mynde, deserue correccyon. Notwithstondynge I leaue the iudgement and determynacyon, vnto the dyscrecyō of hys graces honourable counsell.

More

And as for that holy prayer that this devoute yōge man (as a newe Christe teacheth all hys congregacyon to make at the receyuynge of thys blessed sacrament) I wyll not geue the parynge of a peare, though it were moche better thē it is, pullynge away the true fayth (as he doth) frō the Sacrament. Howbeit hys prayer there is so devysed, penned, and paynted with laysure and studye, that I truste euery good Christen woman maketh a moche better prayer, at the tyme of her howsell, by faythfull affectyō & by Gods good inspyracyō sodēlye. Fryth is an vnmete master to teache vs what we shulde praye at the receyuynge of the blessed sacrament, whē he wyll not knowlege it as it is, but take Christes blessed body for no thynge but bare breade, & so lytle esteame the receyuyng of the blessed sacramēt, that he forsyth lytle whether it be blessed or not.

Where

¶ Where he dyscommendeth my prayer & sayeth, that I am an vnmetemaster to teache men to praye, seynge I take away the true fayth from it, and sayeth that euery woman can make a better when she receyueth the sacramente, I wolde to God that euery woman were so well learned that they coulde teache vs both. And surely I intended not to prescrybe to all men that prayer onely, but hoped to healpe the ygnoraunt, that they myght eyther speake those wordes, or els (takynge occasyon of them) to saye some other, to the laude and prayse of God. And as for your fayth (which you call the true fayth) must I neades improue. For it wyll not stōde with the true texte of scrypture, as it playnelye appeareth. But to the fayth in Christes bloode I exhorte all men, and teach them to eate hys bodye with fayth (& not with teth) which is by haupnge hys death in cōtynuall remembraunce, and digestynge it in to the bowels of the soule. And because you so sore improue my prayer, to cōclude my answere agaynst you, I wyll rehearse yt agayne. And lette all mē Judge betwene vs. Blessed be thou most deare and mercyfull Father, which of thy tender fauoure & benygnyte, notwithstōdynge our greuous enormytees cōmytted agaynste the, wouchsauedst to sēde thyne owne deare sone, to suffre moste vyle death for our redempcyon.

Fryth.

Here endeth the answere.

Blessed be thou Christ Jesu our Lorde & saupour, which of thyne haboundāt pytye consyderynge our myserable estate, wyllyngly tokest vpon the to haue thy moste innocent bodye broken & bloode shedde to pourge vs and washe vs which are loadē with inyquyte. And to certyfye vs therof, hast lefte vs not onely thy worde which maye enstructe our hartes: But also a vysyble token to certyfye euen our outwarde sences of this greate benefytte, that we shulde not doubte, but that the bodye and frute of thy passyon are ours (through fayth) as surelye as the breade, which by our sentes we knowe that we haue within vs. Blessed be also that spirite of verite which is sente from God our ffather through our saupour Christ Jesu, to lyghten our darcke ignorannce, and leade vs through fayth in to the knowelege of hym which is all verite. Strenght we beseche the our fraple nature, and encreace our fayth: that we maye prayse God our moste mercyfull ffather, and Christe hys son ne our Saupoure and redeamer.

A M E N.

A comparyson betwene the Paschall Lambe, & our Sacrament.

NOw we shall shorte ly expresse the ppth of our matter and borowe the fygure of the paschall Lambe, which is in all poyntes lyke vnto it. That the offeryng of the Paschall Lambe ded sygnyfye the offeryng of Christes bodye, is playne by Paule which sayeth, Christe our Paschall Lambe is offered vp for vs. When the chylderne of Israell were very sadde and heaup for their sore oppressyon vnder the power of Pharao (for the more myracles were shewed, the worse were they handeled) God sente vnto them by Moyses, that euery housholde shulde kyll a Lambe to be a sacrifyce vnto GOD, and that they shulde eate hym with their staues in their handes, their loynes gyrded, and showes vpon their feete: euen as men that were goynge an hastye Jorney. This Lambe muste they eate hastely and make a merye maundye. Now because they shulde not saye, that they coulde not be merye for their oppressyon, and what coulde the la-

1. Cor. 5.

A comparyson betwene the Paschall

be helpe them: he added gladde tydyn-

ges vnto it and sayde. This is the passyn

ge dye of the Lorde. Whiche thys nyght

shall passe by you and slee all the fyrste be

gotten within the Londe of Egypte, and

shall delyuer you out of your bondage, &

brynge you in to the Londe that he hath

promysed vnto your fathers. Marke the

processe and conueyaunce of thys matter,

for euen lykewyse it is in our sacrament.

The apostles were sadde & heaupe, parte

lye consyderynge the bondage of synne

wherwith they were oppressed, & partelye

Joan.16. because he tolde them that he muste depar

te frō thē, in whō they ded put all their ho

pe of their delyueraunce. Whyles they

were in thys heaupnes, Christ thought to

conforte them ād to geue them the seale of

theyr delyueraunce, and toke in hys hande

breade, blessed and brake it, and gaue it to

hys dyscypples sayēge: This is my bodye

with shalbe geuē for you. For this nyght

shall the power of Pharao the deuell be

dystroyed, and to morowe shall you be de

lyuered from the Egypte of synne, and

shall take your Journeye towardes that

heauenlye mansyon which is prepared of

of God for all that loue hym. Now com-

pare them together.

¶ The Paschall Lambe was instytute ād

eaten the nyght before the chyldern of Is

rael were in dede delyuered frō Egypte.

Lyke-

Lpkewyse was the sacramēt instytute ād
eaten the nyght before we were delyuered
from our synnes.

The Paschall Lābe was a verye Lābe 2
in dede. And so is the sacrament very brea
de in dede.

The Paschall Lābe was called the pas 3
synge bye of the Lorde which dystroyed
the power of Pharao ād delyuered them.
The sacrament is called the bodye of the
Lorde which dystroyed the power of the
deuell and delyuered vs.

As many as ded eate the Paschall Lā- 4
be in fayth, were very merye and gaue
God greate thankes. For they were sure
the nexte day to be delyuered out of Egy-
pte. Lpkewyse as many as ded eate thys
sacramēte in fayth, were merye and gaue
God greate thankes, for they were sure
the nexte daye to be delyuered from their
synne.

They that ded not eate the Paschall 5
Lambe in fayth, coulde not be merye. For
they were not sure of delyueraunce from
the powre of Pharao. They that ded not
eate thys Sacramente in fayth, coulde
not be merye: For they were not su-
re of delyueraunce from the power of the
deuell.

They that beleued the worde of the 6
Lord ded more eate the passyng bye of the
Lorde which shulde delyuer the, thē they

A comparyson betwene the Paschall
ded the Lambe. They that dede beleue the
worde of the Lorde ded more eate the bo-
dye of the Lorde which shulde be geuen
for their delpueraunce, then they ded the
breade. ffor that thynge doth a man molte
eate that he moste hath in memorye & mo-
ste reboludeth in mynde: as appeareth by
Christe Joā. 4. I haue meate to eate that
ye knowe not.

7 They that beleued not the nexte dape
to be delpuered from Egypte, ded not ea-
the the passynge bye of the Lord, although
they eate the Lambe. They that beleued
not the nexte dape to be delpuered from
synne, ded not eate the bodye of the Lorde,
although they eate the breade.

8 The chylderne of Israell were but o-
nes delpuered from Egypte, notwithstō
dynge they ded euery peare eate the Lam
be, to keape that facte in perpetuall remē-
braunce: Euen so Christ bought ād redea
med vs but ones for all, and was offered
ād sacrifyced but ones for all, though the
sacramēt therof be daylye broke amonge
vs, to keape the benefytte in contynuall
memorye.

9 As many as ded eate the Paschall Labe
in fayth and beleued Godes worde as
towchynge theyr delpueraunce from E-
gypte, were as sure of their delpueraunce
through fayth, as they were sure of the
Labe by eatynge it. As many as do eate

thys

this sacrament in fayth and beleue Godes worde as towchynge their delpueraunce from synne, are as sure of their delpueraunce through fayth, as they are sure of the breade by eatynge it.

As many as ded eate of that Paschall Lambe ded magnyfye their God, testyfyenge that he onely was the God almygh tye, and they hys people stycknge to hym, to be delpuered by hys power from all daunger. As manye as do eate of thys sacrament do magnyfye their God, testyfynge that he onelye is the God almyghtye, and they hys people stycknge by hym to be delpuered by hys power frō all daunger.

When the Israelytes were delpuered from Egypte, they eate neuertheleſſe the Paschal Lambe whiche was styll called the paſſynge bye (because it was the remē braunce of the paſſynge bye of the Lorde) and hartelye reioyſed, offerynge hym sacrifyce and knoweleggnge with infynite thankes, that they were the felowſhyppe of them that had suche a mercyfull God. Now Christes electe are delpuered from synne, they eate neuertheleſſe the sacramēt which is styll called hys bodye that ones bled for their delpueraunce, and hartelye reioyſe, offerynge to hym the sacrifyce of prayſe and knoweledge with infynite thā kes, that they are of the felowſhyppe of

them that haue suche a mercyfull God.

12 The Paschall Lambe (after their delyue
raunce beynge yearlye eaten) brought as
moche myrthe and Ioye vnto them that
ded eate it in fayth, as it ded to their fa-
thers which felte Pharaoes furye, & were
not yet delyuered. ffor they knewe ryght
well that excepte God of hys mercye and
wōderfull power had so delyuered them,
they shulde also them selfes haue bene bo-
unde in the Londe of Egypte, and vnder
that wycked Prynce Pharao, of whiche
bōdage they greatelye reioyced to be ryd-
de alreadye, and thanked God hyghly be
cause they founde them selfes in that plen-
tuouse Londe whiche God prouyded for
them. The sacramēt which after our dely
uerance is yearlye and dayly eatē, byn
geth as moche myrth and Ioye vnto vs
that eate it in fayth, as it ded to the Apost
les which were not yet delyuered. ffor we
knowe ryght well that excepte God of
hys mercye and through the bloode of his
sonne had so delyuered vs, we shulde also
our selfes haue bene bounde in the Egyp
te of synne vnder that wycked Prynce the
deuell, of which bondage we greatelye re-
ioyse to be ryd de alreadye, and thanke God
hyghlye because we fynde our selues in
the state of grace, and haue receyued thro
ghe fayth the fyrste frutes and taste of
the spyryte, which testyfyeth vnto vs that

we

we are the chyldrene of God.

This maundye of remembraunce was it that Paule receyued of the Lorde and delyuered to the Corynthyans in the.xi. chaptre. ffor though he borowe one propertye and symplytude of the sacramente in the.x.chapter, which in my mynde maketh nether with vs nor agaynste vs, albeit some thynke that it maketh whole for the exposycyon of Chrystes wordes, thys 1.Cor.10
is my bodye. But in my mynde they are deceyued. ffor the occasyon whye Paule spake of it in the tenthe chapter, was thys.

The Corynthyans had knowleage that all meates were indyfferent, and whether it were offered to an Idoll or not, that the meate was not the worse, ād that they myght lawfullye eate of it, whether it were solde them in the shambles or sette before them when they dyned or souped in an vnfaythfull mannes house, askynge no questyons: excepte some man ded tell thē that it was offerred to an Idoll, and then they shulde not eate of it for offendynge hys conscyence that so tolde them (albeyt they were els free and the thynge indyferente) thys knowledge because it was not annexed wyth charyte, was the occasyon of greate offendynge.

ffor by reason therof they sate downe amonge the Gentyles at their ffeastes,

The mynde of Paule vpō the.x.cap.
ftes,where they ded eate in the honoure of
their Idolles,and so ded not onelye woun-
de the consepēce of their weake bretherne,
but also cōmptted Idolatrye in dede. And
therfore S.Paule sayde vnto them. Myp
deare beloued flee from worshyppynge of
Idolles. I speake vnto them whiche haue
dyscrecyon.Judge ye what I saye. Is not
the cuppe of blessynge which we blesse the
felowshyppe of the bloode of Christe? Is
not the breade which we breake the felow
shyppe of the bodye of Christe? For we
though we be manye are yet one breade
and one bodye, in as moche as we are par
takers of one breade. Christ ded call hym
selfe breade ād the breade hys bodye. And
there Paule calleth vs breade and the brea
de our bodye. Now maye you not take
Paule that he in this place shulde dyrecte
lye expounde Christes mynde. And that
the verye exposycyō of Christes wordes,
whē he sayde, thys is my bodye,shulde be
that it was the felowshyppe of his bodye,
as some saye, whiche seakynge the kepe in
thys place of Paule, locke them selfes so
faste in, that they can fynde no waye out.
For Christe spake those wordes of hys
owne bodye which shulde be geuē for vs,
but the felowshyppe of Christes bodye(or
congregacyon)was not geuen for vs.And
so he mente not as Paule here sayeth,
but mēte hys owne bodye. For as Paule
calleth

calleth the breade our bodye for a certayne propertye, euen so doth Christe call it hys bodye for certayne other propertyes. In that the breade was broke, it was Christes owne bodye, sygnyfyenge that as that breade was broken, so shulde hys bodye be broke for vs. In that it was dystrybuted vnto hys dyscyples, it was hys owne bodye, sygnyfyenge that as verelye as that breade was destrybuted vnto them, so verelye shulde the death of hys bodye, and frute of hys passyon be dystrybuted to all faythfull folke. In that the breade strengtheneth our bodyes, it is hys owne bodye, sygnyfyenge that as our bodyes are strengthened and conforted by breade, so are our soules by the fayth in hys bodye brokynge. And lykewyse of the wyne in that it was so dystrybuted, conforteth vs and maketh vs merye. ffurthermore, the breade and wyne haue a nother propertye, for the whiche it is called our bodye. ffor in that the breade is made one breade of manye grapnes or cornes, it is our bodye, sygnyfyenge that we though we be manye, are made one breade, that is to saye: one bodye. And in that the wyne is made one wyne of manye grapes, it is our bodye, sygnyfyenge that though we are manye yet in Christe & through Christe we are made one bodye and membres to eche other. But in thys thynge Paule

and

The mynde of Paule vpō the .x. chap.
and Christe agre. ffor as Paule calleth the
breade our bodye and bs the breade, becau
se of thys propertye that it is made one of
manye: euen so doth Christe call it hys bo
dye, because of the propertyes before re-
hearsed. ffurthermore in thys they agre,
that as Paules wordes muste be taken
spyrytuallye, for I thynke there is no man
so madde, as to Judge that the breade is
our bodye in dede although in that proper
tye it representeth our bodye: Euen so mu
ste Christes wordes be vnderstonde spyry
tuallye, that in those propertyes it represen
teth hys verye bodye. Now when we co-
me together to receyue thys breade, then
by the receyuynge of it in the congrega-
cyon, we do openlye testyfye that we all
whiche receyue it, are one bodye, professyn
ge one God, one ffayth, & one Baptyme,
and that the bodye of Christe was brokē
and hys blaode shedde for remyssyon of
our synnes. Now syth we so do, we maye
not acompanye nor sytte in the congrega-
cyon or felowshyppe of thē that offer vnto
Idolles and eate before them. ffor as Pau
le sayeth, ye cā not drynke the cuppe of the
Lorde and the cuppe of the deuels: ye can
not be partakers of the table of the Lorde
and of the table of the deuelles. I wolde
not that you shulde haue felowshyppe
with deuelles. The heythen which offer-
red vnto Idolles were the felowshyppe of
deue

deuelles, not because they eate the deuelles bodye or drake the deuelles bloode, but because they beleued and put their confydence in the Idoll or debyll as in their God, and all that were of that fayth had their ceremonyes, and gaue hartye thankes to their God with that feaste which they kepte. They came to one place and brought their meate before the Idoll and offered it. And with their offeryng gaue vnto the debyll Godlye honoure. And then they sate downe and eate the offeryng together, geuyng prayse and thākes vnto their God, and were one bodye and one felowshyppe of the debell, which they testyfy by eatyng of that offeryng before that Idoll. Now dothe S. Paule reprehende the Corinthyans for bearyng the gentyles company in eatyng before the Idoll. For they knowe that the meate was lyke other meate. And therfore thought them selues free to eate it or leue it. But they perceyued not that that congregacyō was the felowshyppe of debelles whiche were there gathered (not for the meate sake) but for to thanke, and prayse the Idoll their God in whome they had their confydence.

And all that there assembled and ded there eate, and ded openlye testyfye, that they all were one bodye, professyng one fayth in their GOD that Idoll: So S. Paule ded sharpelye rebuke them, for

The mynde of Paule vpō the.x.chap.
for because that by their eatynge (in that place and felowshyppe) they testyfyed openlye, that they were of the deueles bodye, and reioysed in the Idoll their God, in whome they had fayth and confydence. And therfor sayeth Paule, that they cā not both drynke the cuppe of the Lorde, testyfyenge hym to be their God in whome onelye they haue truste and affyaunce, ād the cuppe of the deuell, testyfyenge the Idoll to be their God and refuge.

Here you maye note that the meate and the eatynge of it in thys place and felowshyppe, is more then the common meate ād eatynge in other places. ffor els they myght lawfullye haue dronken the deueles cuppe with them the one daye, and the cuppe of the Lorde the nexte daye with his dyscypples. What was it more? Verelye it was meate, whiche by the eatynge of it in that place and felowshyppe, ded testyfye openlye vnto all men, that he was their God whose cuppe they dranke, and before whome they eate in that felowshyppe: and so in their eatynge they praysed and honoured the Idoll. And therfore they that had their truste in the leuynge God and in the bloode of hys sonne Christ, myght not eate with them. And lykewyse it is in the sacrament, the breade and the eatynge of it in the place and felowshyppe where it is receyued, is more then commō breade.

What

What is it more? Verelye it is breade which by the eatynge of it in that place & felowshyppe, doth testyfye openlye vnto all men, that he is our verye God whose ruppe we drynke, and before whome we eate in that felowshyppe, and that we put all our affyaunce in hym and in the bloode of hys sonne Christe Jesu, geuynge God all honoure ād inkynde thankes for hys greate loue wherwith he loued vs, as it is testyfyed in the bloode of hys sonne, which was shedde for our synnes. So that in this place and felowshyppe maye no man eate nor drynke with vs, but he that is of our fayth and knowleageth the same God that we do. As by example. If a mā were well beloued amonge hys nepghboures (albeyt he haue some enemyes) & were longe absent from hys frendes in a straunge contrye: when he were come home, hys nepghboures that loued hym wolde greatelye reioyse, and peraduēture wolde bye a capon or a nother peace of meate to geue hym hys welcome home, ād gette the to some honeste mans house or to a taberne, and make good chere together, to testyfye opēlye that he is welcome home, and that they all whiche are at that banket reioyse of hys comynge home. Nowe I saye, that this banket is more then another meate, for at thys banket hys enemyes maye be loth to come, because they can

not reioyse at hys comynge home, āð ther fore can not make good chere amonge thē, testyfyenge that he is welcome home: but rather abhorreth the meate and drynke that is there eatē, because their harte doth not fauoure the parson for whose sake it is prepared. Notwithstondynge yf a capons legge were reserued for one of hys enemyes and afterwarde geuen hym whā the banket were done, he myght lawfullye eate it. ffor then it were but bare meate, suche as he eateth at home. And lykewyse the enemyes of Christe which beleue not that they haue remyssiō of synnes throughe hys bloode sheadynge, can not reioyse of hys bodye breakynge. And therfore can not make good chere amonge them, but yf any be reserued after the maundye, he maye lawfullye eate it, for it is but breade. And hys louers that are there present do rather come thyder to geue hym hys welcome home then for the meate, āð they more eate hys welcome home, then the meate.

But yf anye of hys enemyes fortune to be there, they eate onelye the meate, āð not hys welcome home. ffor they reioyse not at hys communge home. Lykewyse the faythfull that are there present, do rather come thyther to reioyse in the fayth of hys bodye breakynge, then in breakynge or eatynge of the breade or meate. But yf anye

of

of the vnfaythfull fortune to be there, they eate onelye the breade, and not hys bodye breakynge. ffor they reioyse not at hys bodye breakynge. Here peraduenture some wolde suppose that I were contrarye to my selfe. ffor before I sayde, that it was more the meate that was eaten at the gentyles feastes, and more the meate that was eaten at my neyghbours welcome home, and more then breade that is eaten at the receyuynge of the sacrament of the bodye and bloode of Christe. And nowe I saye, that yf a mans enemye be there, he eateth onelye the meate and not the welcome home. And lykewyse the vnfaythfull eateth onelye breade and not the bodye and bloode of Christe. How maye these wordes stonde together? I answere, that they eate but onelye breade or meate that profyteth them, but in dede they eate more to their hynderaunce, and euen they^r owne dāpna cyon. ffor they that ded eate in the fellowshyppe of Gentyles, ded but onelye eate the meate to their profytte, but in eatynge their meate their facte ded openlye testyfye, that they honoured that Idoll for their GOD (although their harte were other wyse) wherin they comytted Idolatrye. 1. Cor. 8.
And besydes that they wounded the consyences of their weake bretherne, and so synned agaynste God.

Besydes that, he that eyeth hys neygh

boure and commeth to that banket, eateth but onelp the meate that profpteth hym: not withstondynge in hys owne harte, he eateth the rancoure & malyce of hys myn de, to hys greate greabaunce, whē he seeth them so reioyse. And of hys owne compa-nyons whiche are also these mannes ene-myes, he doth purchace hym selfe hatred, because with hys facte he testyfyeth that he loueth hym, although hys harte be o-therwyse, ād of God shalbe condempned. For he that hateth hys brother, is a mur-
1.Joh.3. therer. Furthermore he that is vnfayth-full and commeth to the maundye, eateth but onelye the breade that profpteth hym, notwithstondynge he eateth beside that hys owne dampnacyon, because he bele-ueth not that the bodye of our sauyoure which the sacrament repzesenteth, is bro-ken for hys synnes, and hys bloode shed-de, to washe them awaye. This I am com pelled to do, to stoppe the chaterynge mou thes of sophysters, albeit to them that be sober it had bene pnough to haue sayde, they eate onelye breade, and not the bodye breakynge & ce. For they ryght well vn-derstonde it by the contrarye antithesis, and knowe that I ment not by that (one-lye) that he shulde eate the breade and no thynge els but onelye breade: but that I ment by this worde (onelye) that he shulde eate the breade without the bodye. And so

lyke

lyke wyse in other examples. Thus haue we suffycyently declared Paules mynde in the.x. Chapter.

In the.xi. chapter Paule maketh moche mencyon of the maundye and dyscrybeth it to the vttermoste. Fyrste (he sayeth) whē ye come together in one place, a man can not eate the Lordes souper. For euery mā begynneth afore to eate hys owne souper, and one is hongry and an other is dron ken. Haue ye not howses to eate and dryn ke in? Or els dysprse ye the congregacyō of God and shame them that haue not? What shall I saye vnto you? shall I prayse you? In thys I prayse you not. Paule ded instructe accordynge to Christes mynde, that the Corinthyans shulde come together to eate the Lordes souper. Whiche seyth not so moche in the carnall eatynge as in the sprrytuall: and is greately desyred to be eaten, not by the hunger of the bodye, but by the hunger of the faythfull harte. Whiche is greadye to publyshe the prayse of the Lorde and geue hym hartye thankes, and moue other to the same, that of many, prayse myght be geuen vnto our moste mercyfull father, for the loue whiche he shewed vs in the bloode of hys owne moste deare sonne Christe Jesu. Wher with we are washed from our synnes, and surely sealed vnto euerlastynge lyfe. With suche hunger ded Christe eate the

1. Cor. 11.

Paschall Lambe, sayēge to hys dyscyples: I haue inwardelye desyred to eate this Easter Lambe with you before that I suffer.
Luc.22. Christes inwarde desyre was not to fyll hys belye with hys dyscyples, but he had a spyrytuall honger: bothe to prayse hys Father with thē, for their bodely delyueraunce out of the lande of Egypte: and specyallye to altre the Paschall Lambe & memorye of the carnall delyueraunce, in to a maundye of myrth and thankes geuynge for our spyrytuall delyueraunce out of the bondage of synne. In so moche that when Christe knewe that it was hys Fathers wyll and pleasure, that he shulde suffer for our synnes (wherin his honoure, glorye, & prayse, shulde be publyshed (then was it a pleasure vnto hym to declare vnto hys dyscyples that greate benefytte, vnto hys Fathers prayse and glorye: and so ded instytute that we shulde come together and breake the breade in the remembraunce of his bodye breakynge & bloode sheadynge: & that we shulde eate it together reioysynge with eche other & declaryng his bñfytes

Now were the Corynthyās fallē from this honger, & can not together to thētent that Goddes prayse shulde be publyshed by thē in the myddes of the cōgregacyon, but can to feade their fleshe & to make carnall chere. In so moche that the ryche wolde haue meate ād drynke ynough, ād take

suche

suche habundance that they wolde be dro-
ke, and so made it their owne souper and not
the Lordes, as Paule sayeth, and ded eate o-
nelye the breade & meate, and not the bodye
breakynge as I sayde before, and the poore
which had not, that is to saye that had no
meate to eate) were shamed and hongrye, and
so coulde not reioyse and prayse the Lorde:
by the reason that the delycate fare of the
ryche was an occasyon for the poore to la-
ment their powertye, and thus the ryche ded
neyther prayse God themselfes, nor suffe-
red the poore to do it, but were an occasyon
to hynder them.

They shulde haue brought their meate
and drynke and haue deuyded it with their
poore bretherne, that they myght haue be-
ne merye together, and so to haue geuen the
occasyon to be merye and reioyse in the Lor
de with thankes geuynge. But they had
neyther luste to prayse God, nor to confyr-
te their neyghboure. Their fayth was fea
ble, and their charyte colde, and had no regar
de but to fyll their bodye and feade their fle
she: And so dysprysed the poore congregacyon
of God, whome they shulde haue honou-
red for the spyryte that was in the and fa-
uoure that God had shewed indyfferentlye
vnto the in the bloode of hys sonne Chri-
ste. When Paule perceyued that they we-
re thus fleshlye mynded and had no myn-
de vnto that spyrytuall maundye whiche

chefelye shulde there be aduertysed, he reproueth thē sore, rehersynge the wordes of Christe. That which I gaue vnto you I receyued of the lorde. For the lorde Jesus the same nyght in the which he was betrayed toke breade and thanked and brake it and sayde: take ye and eate ye, this is my bodye which is broken for you, this do ye in the remembraunce of me. After the same maner he toke the cuppe whē souper was done sayenge: this cuppe is the newe testament in my bloode, this do ye as ofte as ye drynke it in the remembraunce of me. For as ofte as ye shall eate thys breade and drynke thys cuppe, ye shall shewe the Lordes death, tyll he come. As though he shulde saye, ye Corynthyans are moche to blame which at this souper seake the foode of your fleshe. For it was instytute of Christe, not for the intent to nourysshe the belye, but to strenght the harte and soule in God. And by this you maye knowe that Christe so mente: For he calleth it his bodye whiche is geuen for you, so that the name it selfe myght testyfye vnto you, that in this souper you shulde more eate his bodye which is geuē for you (by digestynge that in to the bowelles of your soule) then the breade, which by the breakynge and the dystrybutynge of it, doth represent his bodye breakynge ād the dystrybutynge therof vnto all that are faythfull.

And

And that he so meaneth is euydēte by the wordes folowynge, which saye, thys do in the remembraunce of me: and lykewyse of the cuppe. And fynallye concludynge of both, Paule sayeth, as often as ye shall eate thys breade and drynke thys cuppe (in thys place and felowshyppe) ye shall shewe the Lordes death vntyll he come, praysynge the Lorde for the deathe of hys sonne, and exhortynge other to do the same, reioysynge in hym with inwynde thākes. And therfore ye are to blame which seake onelye to feade the bellye with that thynge, which was onelye instytute to feade the soule. And therupon yt followeth.

Wherfore whosoeuer doth eate of this breade or drynke of thys cuppe vnworthelye, is gyltye of the bodye and bloode of the Lorde. He eateth thys breade vnworthelye, which regardeth not the purpose for the which Christe ded instytute it: which commeth not to it with spyrytuall honger, to eate through fayth hys verye bodye, which the breade representeth by the breakynge and dystrybutynge of yt: whiche commeth not with a merye harte geuynge God hartye thankes for their delyueraunce from synne: whiche do not moche more eate in their harte the death of hys bodye, thē they do the breade with their mouth. Now syth the Corynthians ded onelye seake their healp and flesshe, ād

The mynde of Paule vpō the xi. chap. forgatte Goddes honoure and prayse (for which it was instytute, that thankes shulde be geuen by the remembraunce of hys bodye breakynge for vs) they eate it to Goddes dyshonoure and to their neyghbours hynderaunce, and to their owne cōdempnacyon, and so for lacke of fayth were gylty of Christes bodye which (by fayth) they shulde there chefelye haue eaten to their soules health. And therfore it foloweth.

Lette a man therfore exampne hym selfe, & so lette hym eate of the breade, and drynke of the cuppe.

This probynge or exampynge of amans selue, is fyrste to thynke with hym selfe with what luste ād desyre he commeth vnto the maundye ād wyll eate that breade: whether he be sure that he is the chylde of God and in the fayth of Christe: and whether hys cōscyence do beare hym wytnes that Christes bodye was broken for hym: and whether the luste that he hath to prayse God ād thāke hym with a faythfull harte in the myddes of the bretherne, do drywe hym thytherwarde. Or els whether he do it for the meates sake or to keape the custome: for then were it better that he were awaye. For he that eateth or drynketh vnworthely, eateth ād drynketh hys owne

damp-

dampnacyon, because he maketh no dyffe-
rence of the Lordes bodye. That is, as is
sayde before, he that regardeth not the pur
pose for which it was instytute, and put-
teth no dyfference betwene thys eatynge
and other eatynge, for other eatynge doth
onelye serue the bellye, but thys eatynge
was instytute and ordeyned, to serue the
soule and inwarde man. And therfore he
that abuseth it to the fleshe, eateth ād dryn
keth hys owne dampnacyon. And he com
meth vnworthelye to the maundye where
the sacrament of Christes bodye is eaten:
yea, where the bodye of the Lorde is eatē,
not carnallye with the teth and bellye,
but spyrytually with the harte ād faythe.
Vpon thys foloweth the texte that master
More alleageth and wresteth for hys pur
pose.

For thys cause manye are weake and
sycke amonge you, and manye sleape. Yf
we had trulye Judged our selues, we shul
de not haue bene Judged. When we are
Judged of the Lorde, we are chastened be-
cause we shulde not be dampned with the
worlde. Wherfore my bretherne, whē ye
come together to eate, tarye one for ano-
ther. Yf any man hunger, lette hym ea
te at home, that ye come not together vnto
condempnacyon.

For thys cause (that is) for lacke of
good examenynge of our selues (as is
before

before towched) manye are weake and spe
ke in the fayth, and manye sleape, and ha-
ue loste their fayth in Christes bloode, for
lacke of remembraunce of thys bodye bre
akynge and bloode sheadynge: Yea and
not that onelye, but manye were weake
and spoke euen stryken with bodely dysea
ses for abhorynge the sacrament of hys bo
dye, eatynge the breade with their teth ād
not hys bodye with their mynde, and per
aduenture some slayne for it by the stroke
of God, which yf they had truelye iudged
and examyned them selues for what intēt
they came thyther, and why it was insty-
tuted, shulde not haue bene so Iudged ād
chastened of the Lorde. For the Lorde doth
chasten, to bringe vs vnto repentaunce, &
to mortyfye the rebellyous membres, that
we maye remember hym. Here ye maye
shortelye perceyue the mynde of Paule.

F I N I S.

AN Epytome and shorte rehearsall
of all thys boke, shewynge in what
poyntes Fryth dyssenteth from our
Prelates.

NOw to be shorte, in these iij. poyn
tes Fryth dyssenteth from oure
Prelates ād from master More,
which taketh vpon hym to be their proc-
toure. Our Prelates beleue that in the sa-
crament remaynyth no breade, but that it
is tourned in to the naturall bodye of

Christ

Chriſt both fleſhe bloode & bones. ffrpth ſapeth, that it is none artpcle of our Crede: and therfore lette them beleue pt that wpll. And he thynketh that there remapneth breade ſtpll. And that he prouyeth .iij. maner of wapes. ffprſte bp the ſcripture of Paule, which calleth it breade ſapenge: the breade which we breake, is it not the felowſhyppe of the bodye of Chriſte? ffor we though we be manye, are pet one bodye and one breade, as manye as are partakers of one breade. And agapne he ſapeth, as often as pe eate of thys breade or drynke of this cuppe, pou ſhall ſhewe the Lordes death vntpll he come. And Luke calleth it breade ſapenge. Thep contynued in the felowſhyppe of the Apoſtles, and in the breakynge of the breade and prayer. Alſo Chriſte called the cuppe the frute of the vyne, ſapenge. I ſhall not frō hence forwarde drynke of the frute of the vyne vntpll I drynke that newe in the kyngdome of my ffather.

1. Cor. 10

1. Cor. 11

Actes. 2

Mat. 26
Mar. 14
Luc. 22.

ffurthermore nature doth teache pou that both the breade and wyne contynue in their nature. ffor the breade mouldeth pf it be kepte lōge, pea and wormes breade in it. And the poore mouſe wpll ronne awaye with it and eate it, which are ebp dence pnough that there remapneth breade. Alſo the wyne pf it were reſerued, wolde waxe ſower, as they confeſſe them ſelues

ues. And therfore they howsell the laye people but with one kynde onelye: because the wyne can not continue nor be reserued to haue readye at hande, when neade were. And surelye as yf there remayned no breade, it coulde not mouldse nor waxe full of wormes: euē so yf there remayned no wyne, it coulde not waxe sower. And therfore it is but false doctryne that our Prelates so lōge haue taught & publyshed.

Fynallye that there remayneth breade, myght be proued by auctorite of manye doctoures which call it breade āð wyne, euen as Christe and hys Apostles ded. And though some sophysters wolde wreste their sayenge, and expounde thē after their owne fantasye, yet shall I alleage thē one doctoure which was Pope, that maketh so playne with vs that they shall neuer be able to avoyde hym.

Gelasius in concilio Ro.

For Pope Gelasius wryteth on thys maner. *Certe sacramenta quæ sumimus corporis & sanguinis Christi, diuinæ res sunt, propter quod & per eadem diuine efficimur cōsortes naturæ. Et tamen nō desinit esse substantia uel natura panis & uini, sed permanet in suæ proprietate nature. Et certe imago & similitudo corporis & sāguinis Christi in actione misteriorum celebrantur.* That is to saye: surelye the sacrament of the bodye and bloode of Christe which we receyue, are a Godly thynge, and therfore through thē are we

made

made partakers of the godly nature. And yet doth it not cease to be the substance or nature of breade and wyne, but they cõtynue in the properte of their owne nature. And surelye the Image and symplytude of the bodye and bloode are celebrated in the acte of the mysterye. Thys I am sure, that no man cã avoyde it, nor so wreste it, but that all men shall soone espye hys folye, and therfore I maye conclude that there remayneth the substaunce and nature of breade and wyne.

The seconde poynte wherin ffrpth dpssenteth from our Prelates and their proctoure.

The Prelates beleue that hys very flesshe is present to the teth of them that eate the Sacramẽte, and that the wycked eate hys verye bodye. ffrpth sayeth that it is none artycle of our Crede, and therfore he reaketh that he is in no Jeoperdye though he beleue it not. And he thynketh that hys flesshe is not present vnto the teth of thẽ that receyue the Sacramente. ffor hys flesshe is onelye in one place at ones. And that he proueth both by the auctorite of Saynte Austen ad Dardanum, and also by the auctorite of ffulgentius ad Thrasiuandum libro. 20. as before appeareth in the boke. And ffrpth sayeth that the wycked eate

not

not hys verye fleshe, although they receyue the Sacramente. And that he proueth by the scrypture, doctours, and good reason, grounded vpon the scryptures.

Joan. 6. The scrypture is thys, he that eateth Christes bodye hath euerlastynge lyfe, ergo then the wycked eate not hys bodye. Agayne the scrypture sayeth, he that eateth Christes fleshe ād drynketh hys bloode abydeth in Christe and Christ in him: but the wycked abyde not in Christe nor Christe in them, ergo the wycked eate not hys fleshe nor drynke hys bloode.

August in ser. de sacra fe. Paschę. This maye also be cōfyrmed by good auctorite. For sayute Austen sayeth, he that abydeth not in Christe ād in whome Christe abydeth not, without doubte he eateth not hys fleshe nor drynketh hys bloode, although he eate and drynke the Sacramente of so greate a thynge vnto hys dampnacyon.

Beda. And euē the same wordes hathe Bede vpon the tenth chapter of the fyrste Epystle to the Corynthyans.

August. de ciuita. Dei in lib. 20. cap. 25. Agayne S. Austen sayeth, he that abydeth not in me ād in whome I abyde not, let hym not saye nor thynke, that he eateth my bodye or drynketh my bloode. And euen the same wordes hath Bede vpon the syxte Chapter of the fyrste Epystle to the Corynthyans. And euen the same sentence hath Ambrose, and Prosper, & Bede

vpon

vpon the xi. chapter of the fyrste Eppstle to the Corynthyans.

Ffynallye thys may be proued by good reasō grounded vpō the scrypture. Christ wolde not suffer marye (though she loued hym well) to towche hym, because she lacked one poynte of faythe, and ded not beleue that he was equall with hys Father. And therfore by reason yt muste folowe, that he wyll not suffer the wycked (which neyther haue good fayth nor loue towardes hym) both to towche hym and eate hym in to their vncleane bodyes.

Now syth thys is proued true that the wycked eate not hys bodye, it must also therof neades folowe, that the sacramente is not hys naturall bodye. For they do eate the sacramēte as all men knowe. Besydes that the faythfull do not eate Christes bodye with their teth. And therfore it muste folowe that the wycked do not eate it with their teth. The antecedēt or fyrst parte of the reason is proued by the wordes of Christe which sayeth, that the Joan. 6.
sieshe profyte th nothynge at all, meanynge that it doth not profyte as they vnderstode hym: that is to saye: yt profyteth nothynge to be eaten carnallye with their teth and bellye, as they vnderstode hym. For els it profyteth moche to be eaten spyrytuallye, that is to saye: to beleue that through hys bodye breakynge ād bloode

sheadynge our synnes are pourged. And thus doth Origene, S. Austē, Bede, Chrisostome, ād Athanasius expounde it, as appeareth in the boke before. And therfore Fryth sayeth, that onelye faythfull men eate hys bodye: not with their teth and mouth, but with their fayth ād harte, they dygeste it in to the bowelles of their soules through beleuynge that it was broken on the crosse, to washe awaye their synnes. And the wycked eate not hys bodye but onelye the breade and their dampnacyon, because they eate him not spirytually, that is: because they beleue not in hys bodye breakynge and bloode sheadynge.

¶ The thyrde poynte wherin Fryth dyssēteth frō your Prelates & their proctoure.

The Prelates beleue that mē ought to worshyppe the Sacramēte, but Fryth sayeth naye, and affyrmeth that it is Idolatrye to worshyppe it. And he sayeth that Christ and hys Apostles taught vs not so to do: neyther ded the holy fathers so teache vs. And Fryth sayth, that the autours of thys worshyppynge are the chylderne of perdycyō which haue ouerwhelmed thys worlde with synne. Neuerthelesse we muste receyue it reuerētlye, because of the doctryne that it bryngeth vs. For it preacheth Christes death vnto vs, & descrybeth it before our eyes, euē as a faythfull preacher by the worde

doth

doth instyll yt in to vs by our eares and hearynge. And that yt supplyeth the rowme of a preacher, is evydēt by the wordes of S. Austen which sayeth. *Paulus quamuis portaret sarcinā corporis quod aggrauat animā, potuit tamen significando predicare Dominū Iesum Christum, aliter per linguā suam, aliter per epistolā, aliter per sacramētū corporis Christi.* That is to saye: though Paule ded beare the burthen of the bodye which doth honorate the soule, yet was he able in sygnyfyenge to preache the Lorde Jesu Christe, one waye by hys tonge, and another waye by a Eppstle, & a nother waye by the Sacrament of Christes bodye. &c. For as the people by vnderstondynge the sygnyfycacyō of the wordes which he spake ded heare the gloryous gospell of God, & as by the readynge of hys Eppstle they vnderstode hys mynd, & receyued the wordes of the soules health, so by the mynystracyon of the sacrament they myght see with their eyes the thynge which they harde & red, & so haue their sēces occupyed aboute the mystery, that they myght the more earnestlye prynte it in their mynde. As by exāple: The prophete Jeremye beynge in Jerusalē in the tyme of Sedechias Kynge of the Jewes, prophesyed ād preached vnto thē, that they shuld be takē presoners of Nabugodonosar the Kyng of Babylō. And the Jewes were angrye with hym & Hier. 27

wolde not beleue hys wordes. And therfore he made a chayne or fetter of woode ād put thē a boute hys necke, ād prophecyed agayne, ād preached that they shulde be taken presoners ād ledde captyue in to Babylon. And as hys wordes ded certifye their eares that they shulde be subdued, so the chayn ded represēt their captynite euē before their eyes, which thynge ded more behementlye worke in them then the bare wordes coulde do, ād euen so it is in the sacrament. ffor ykewyse as the wordes ded instyll it in to our eares, that hys bodye was geuen for vs, ād hys bloode shedde for the remyssyon of our synnes, euen so ded the mynystracyon of the Sacrament expresse the same thynge vnto our syght and dothe more effectuously moue vs, thē the bare wordes myght do, and make vs more attentyue vnto the thynge, that we maye wholye geue thankes vnto God ād prayse hym for hys bounteous benefyttes. And therfor seynge it is as a preacher, expressynge vnto our syght the same thynge that the wordes do to our eares, you muste receyue yt with reuerence ād sober behauioure, aduertysynge the thynge that it representeth vnto you And euen the same honoure is due vnto it which is geuē vnto the scrypture that is the worde of God. ffor vnto that must a man deuoutlye geue eare, ād reuerentlye take the bo-

ke

ke in hys handes: yea, & yf he kysse the boke for the doctrynes sake that he learneth the reout, he is to be commended. Neuerthe lesse yf he shulde go sense hys boke, men myght well thynke that he were verye chyldyshe. But yf he shulde knele downe and praye to hys boke, then he ded cōmyt te playne Idolatrye.

Consyder deare bretherne what I say, and avoyde thys Jeoperdye. Which thynge avoyded, I care not as towchynge the presence of hys bodye, though you beleue that hys naturall flesh be there in dede, and not onelye in a mystery, as I haue taught. For when the Jeoperdye is paste, he were a foole that wolde be cōtencyous for a thynge, as longe as there commeth no hurte therbye.

The Germaynes which beleue the presence of hys bodye, do not worshyppe it, but playnly teache the contrarye, and in that poynte (thankes be to God) all they whome you call heretyckes do agre full well. Onelye avoyde thys Idolatrye, and I desyre no more.

¶ The cõclu-
syon of thys Treatyse.

NOwe deare brether ne I beseche you for the mer cye that ye loke for in Christ Jesu, that you accepte thys worke with a synple eye ād no contencyous harte. ffor necessyte hath compelled me to wryte it, because I was informed both of my Lorde of Wynchester ād other credyble parsons, that I had by the meanes of my fyrst treatyse offended many mē. Which thynge maye well be true: ffor it was to slender to enstructe all them which haue sens seane it, albeit it were sufficyent for their vse to whome it was fyrst delyuered. And therfore I thought it not onelye expedyent but also necessarye, to enstructe them further in the truth, that they myght see playne euydence of that thynge, wherin they were offended.

By thys worke you shall espye their blasphemyes ād heynemous tonges wher with they slaunder not one ly thē that pub lyshe the truthe, but euen the truth yt self. They shame not to saye, that we affyrme yt to be onelye breade, and nothyng els. And we saye not so; but we saye that

that beyde the substaunce of breade, it is the Sacrament of Christes bodye ād blode. As the pope hangynge before the taberne doore is more then bare pope. For beyde the substaunce of pope, it is a spgne, and spgnyfyeth that there is wyne to be solde. And thys sacrament spgnyfyeth vnto vs, and poynteth out before our eyes, that as verely as that breade is broken, so verelye was Christes bodye brokē for our synnes: And as that breade is dystrybuted vnto vs, so is hys bodye and frute of hys passyon dystrybuted vnto all hys faythfull. And as the breade comforteth the bodye, so doth the fayth in Christes death comforte our soules. And as surelye as we haue that breade and eate it with our mouth and teth, and knowe by our sences that we haue it within vs, and are partakers therof: no more neade we to doubte of hys bodye and bloode, but that throughe fayth, we are as sure of thē, as we are sure of that breade. As it is sufficyentlye declared in my boke.

Agayne you maye perceyue how wyckedly they reporte vs which affyrme that we dyshonour it which geue vnto the ryght honoure that it ought to haue. And you do playnlye dyshonoure it, which geue vnto it the honoure that is onelye due vnto God. We geue vnto the same honoure that we geue vnto the holye scrypture ād

worde of God, because it expresseth vnto our sences the death of our saupoure, and doth more deply prynte it within vs. And therfore we call it an holye sacrament, as we call Goddes worde, holye scrypture. And we receyue thys sacrament with grete reuerence, euen as we reuerentlye receyue de or heare preached the holye worde of God, which conteyneth the healthe of our soules. And we graunte that hys bodye is presente with the breade as it is with the worde, and wyth both it is verelye receyued and eaten through fayth. But if we shulde knele downe and prape vnto the holye scrypture, men myght counte vs foles, and myght lawfullye saye, that we do not honoure the scrypture by that meanes but rather dyshonoure yt. For the ryght honoure of a thynge is, to vse it for that intent that it was instytute of God. And he that abvseth it to any other purpose, doth in dede dyshonoure it. And lykewyse it is in the sacrament which was instytute to keape in memorye the death of Christe, which yf we do any other wyse honoure, then we do the holye scrypture (vnto the which we mape in no wyse make our prayers) I saye that then we shulde vtterlye dyshonoure it. Abovde therfore thys poynte of Idolatrye, and all ys safe.

Fynallye we saye that they speake well

well and faythfullye, which saye that they go to the bodye and receyue the bodye of Christ, and that they speake vnlenouslye and wyckedlye which saye that they onelye receyue breade or the synne of hys bodye. For in so sayenge they declare their infydelyte. For the faythfull wyll reaken that he is euell reported of and reputed for a traytoure and a nother Judas, yf men shulde saye of hym that he ded onelye receyue the sacrament, and not also the thynge whiche the sacrament doth synnyfye. For albeit he onelye eateth the breade ād sacrament with hys mouth and teth: yet with hys harte and fayth inwardlye, he eateth the verye thynge it selfe whiche the sacrament outwardlye dothe represente.

And of thys synynge the maner of speakynges that the olde fathers do sometyme vse, which at the fyrste syght mought seame contrarye to our sentence. But yf they be well pondered, it maye soone be seane, how they shulde be taken. For manye tymes when they speake of the sacramente and outwarde eatynge, they applye vnto the sacrament and outwarde eatynge, the frute and condycyons of the inwarde eatynge and thynge it selfe, because that in a faythfull man they are so Joyntlye Joyned, that the one is neuer without the other. As by example. Marye is named the mother of God, and yet she is not the

mother of hys Godhed, by the which parte onelye he is called God, but because she is hys mother, as towchynge hys manhode, and the Godhed is so annexed with the manhode that they both make but one parson, therfore is she called the mother of God, whiche in dede yf it be wyselye weyed, shalbe founde to be abused speache.

And yet neuertheleſſe it maye verye well be vsed, yf men vnderstonde what is ment therbye, but yf through the vse of hys speache, men shulde fall in to suche an errour that they wolde affyrme our lady to be in dede the mother of hys Godhed, then necessyte shulde compell vs to make a dystynccyon betwene the nature of hys Godhed and the nature of hys manhod, and so to expounde the matter vnto them, and bryng them home agayne in to the ryght vnderstondynge. As we are now constrayned to do in thys sacrament, because you inysconstrue the sayenges of the scrypture ād Doctours. Which notwythstondynge (yf a man vnderstōde them) saye verye well.

And manye suche maner of speaches are contayned in the scrypture: As where Christ sayeth in, Johā in the. iij. chap. There shall no man ascende in to heauen, but he that dyscendeth from heauen, the sone of man whiche is in heauen.

Thys

Thys texte doth saye that the sonne of man was then in heauen, when he spake these wordes vnto Nicodemus here vpon earth, whiche thynge all wyse men consente to be vnderstonde, *propter unitatem personæ*: That is to saye: for the vnite of the parson. For albeit hys Godhed was in euerye place at that tyme, yet was not hys manhod (by the whiche he was called the sonne of man) in heauen at that tyme. And yet Christe sayde that it was in heauen for the vnite of hys parson. For hys Godhed was in heauen, and because the Godhed and manhode made one parson, therfore it was ascrybed vnto the manhod which was onelye verefyed vpō the Godhed, as S. Austen ad Dardanum doth delygentlye declare. August.

And lykewyse in the sacrament of baptyme, because the inwarde workynge of the holye Goste is euer ānexed in the faythfull vnto the outwarde ceremonye: therfore somtyme the frute of the inwarde baptyme is ascrybed vnto the outwarde worke. And so the scrypture vseth to speake of the outwarde baptyme as though it were the inwarde: that is to saye: the spyryte of GOD. And therfore Saynte Paule sayeth that we are buryed wyth Christe through baptyme.

And yet as Saynte Austen expoundeth it, the outwarde baptyme dothe but

sygny-

Augustinus ad Bonifacium.

synnyse thys burpall. And agayne Paule sayeth, as manye as are baptysed haue put Christe vpon them. And yet in dede our outwarde baptyme doth but synnyse, that we haue put Christe vpon vs. But vp the inwarde baptyme (whiche is the water of lyfe and spirte of God) we haue in dede put hym vpon vs and lyue in hym and he in vs. Whiche not withstondynge is verye false for all the outwarde baptyme, in them that receyue it not in fayth. And vnto them it is but abare synne, wherof they gette no profytte, but dampnacyon.

And here you maye evydentlye perceyue, howe it is sometyme in scrypture ascrybed vnto the outwarde worke and ceremonye, whiche is onelye true in the inwarde verye. And this place shall expounde all the olde doctours whiche seame contrarye to our sentence. And therfore marke it well.

Thus haue you my mynde further vpon the sacrament of the bodye and bloode of Christe. Wherin yf you reaken that I haue bene to lōge in repetynge one thyng so often, I shall praye you of pardone. But surelye me thought I coulde not be shorter. For the worlde is suche now adayes, that some wolde heare and can not: and some do heare and wyll not. And therfore I am compelled so often to repete that

te that thynge whyche a wyse man
wolde vnderstonde wyth hau-
ue the wordes.

Praye Christen reader that the
wordes of GOD maye in-
creace, and that GOD
maye be glorifyed
through my
bondes.
AMEN.

The Artycles wherfore Johan Fryth dyed, whiche he wrote in Newgate the. 23. daye of June, the yeare of our Lorde. 1533.

I Doubt not deare bretherne, but that it doth some deale vexe you, to see the one parte haue all the wordes, and frely to speake what they lyste, and the other to be put to silence, and not to be harde indyfferently. But referre your matters to God, whiche shortelye shall Judge after a nother fashyon. But in the meane seasō, I shall rehearse vnto you the artycles for which I am condempned.

They exampned me but of two artycles whiche are these.

1. Article Fyrste whyther I thought there were any Purgatorye to pourge the soule after thys presente lyfe. And I sayde, that I thought there was none. For man is made but of two partes, the bodye and the soule. And the bodye is pourged by the crosse

trosse of Christe, whiche he lapeth vpon euery chylde that he receyueth: as affyc-tyon, worldlye oppressyon, persecucyon, emprysonment & cet. and deathe fynysheth synne. And the soule is pourged by the worde of God, which we receyue through fayth, vnto the healthe and saluacyon bo the of bodye and soule.

Now and yf I ded knowe any thyde parte wherof we are made, I wolde also gladly graunt the. 3. purgatory, but seyng I knowe none suche, I must denye the Popes purgatorye. Neuertheles I cownte neyther parte a necessarye artycle of our fayth, necessarylye to be beleued vnder payne of dampnacyon, whyther there be sothe a purgatory or not.

The seconde artycle was thys, whyther that I thought, that the sacrament of the aulter was the bodye of Christe. And I sayde yea, that I thought that it was bothe Christes bodye and also our bodye, as Sayne Paule sayeth to the Corynthyans. 1. Cor. 10. 2. artycle

In that it is made one breade of manye grayues it is our bodye, sygnyfyenge that we though we be manye, are yet one bodye: lykewyse of the wyne in that it is made one wyne of manye grapes.

And agayne in that it is broken, it is Christes bodye, sygnyfyenge that hys bodye shulde be broken, that is to saye:

ſuffer deathe, to redeame vs from our iniquitees.

In that it was dyſtrybuted, it was Chriſtes bodye, ſygnyfyenge that as verelye as that ſacramēt is dyſtrybuted vnto vs, ſo verelye is Chriſtes bodye and the frute of hys paſſyō dyſtrybuted vnto all faythfull men.

In that it is receyued, it is Chriſtes bodye, ſygnyfyenge that as verelye as the outwarde man receyueth the ſacramente with hys tethe and mouthe, ſo verelye doth the inwarde mā, through faythe receyue Chriſtes bodye and frute of hys paſſyon, ād is as ſure of it, as of the breade that he eateth.

Another queſtyō.

Well ſaydē they, do you not thynke that hys verye naturall bodye, bothe fleſhe and bloode is reallye contayned vnder the ſacrament, and there actuallye preſent, beſyde all ſymplytudes? No ſayde I, I do not ſo thynke. Notwithſtondynge I wolde not that anye ſhulde counte that I make my ſayenge (whiche is the negatyue) anye artycle of the faythe. For euen as I ſaye that you oughte not to make anye neceſſarye artycle of the faythe of your parte (whiche is the affyrmatyue) So I ſaye agayne, that we make none neceſſarye artycle of the faythe of oure parte, but leaue it indyfferent for all men to Judge therin, as GOD ſhall open hys

¶ An answere.

hys harte, and no spde to condempne or dyspise the other, but to nourpshe in all thynges brotherlye loue, and to beare others infyrmytees.

The texte of Sapnt Austē which they there aleaged agapnste me, was thys: that in the sacrament Chriſte was borne in his owne handes. Wherunto I sayde: that S. Austen dothe full well expounde hym selfe. ffor in a nother place he sayeth. *Fereba-tur tanquā in manibus suis.* That is, he was borne after a certapne maner, in hys owne handes. And by that he sayeth after a certapne maner, pe maye soone percepue what he meaneth. S. Austens texte.

How be it pf. S. Austen had not thus expounded hym selfe, pet he sayeth ad Bonifacium, that the sacrament of a thynge, hath a symplytude or property of the thynge which it sygnyfyeth. And for that cause it hath manye tymes the name of the verye thynge whiche it sygnyfyeth. And so he sayeth that he bare hym selfe, because he bare the sacrament of hys bodye and bloode, whiche ded so earnestlye expresse hym selfe, that nothynge myght more do it. If pou reade the place of S. Austen ad Bonifacium, whiche I alleage in my laste boke, pe shall soone see them answered.

A nother place they alleaged out of Chrisostome, which at the fyrste blushe seameth Chrisostomus.

ameth to make well for them. But yf it be well waped, it maketh muche lesse for the then they wene. The wordes are these.

Chrisostomes wordes.

Dooste thou see breade and wyne: Do they departe from the into the draughte as other meates do? God forbydde. For as in waxe when it cōmeth to the fyer, nothynge of the substaunce remayneth nor aboundeth: so lykewyse thynke that the mysteryes are consumed by the substaunce of the body.

These wordes I expounded, by the wordes of the same doctoure Sayntt Chrisostome, which in a nother homelye sayeth on thys maner. The inwarde eyes assoone as they see the breade, they flye ouer all creatures ād thynke not of the breade that is baken of the baker, but of the breade of euerlastynge lyfe, which is sygnyfyed by the mystycall breade.

Now conferre these places together ād you shall perceyue, that the laste expoundeth the fyrste clerely. Fyrste he sayeth, dooste thou see breade and wyne? I answere by the seconde, nay. For the inwarde eyes assoone as they see the breade, thynke not of it, but of the thynge it selfe that is sygnyfyed therby. And so he seeth it and seeth it not. He seeth it with hys outwarde and carnall eyes, but hys inwarde eyes seeth it not. That is to saye: regarde not the breade or thynke not vpon it. Euen as

we

we commonlye saye, when we playe a game necglygentlye (by my truthe I see not what I do) meanynge that our mynde is not vpon that thynge whiche we see with our outwarde eyes. And lykewyse we maye answere the nexte parte, where he sayeth.

Do they departe from thē in to the draughte, as other meates do? Nay for so the sayde I. ffor other meates do onelye come to nourysshe the bodye, and to departe in to the draught: But thys meate that I here receyue, is spyrytuall meate, receyued with fayethe, and nourysheth vs euerlastynglye bothe bodye and soule, and neuer entereth into the draughte. And euen as before the outwarde eyes do see the breade, and yet the inwarde eyes do not regarde that or thynke vpō it: So lykewyse the outwarde man dygesteth the breade, and casteth it in to the draughte. And yet the inwarde mā doth not regarde that nor thynke vpō it: But thynketh vpon the thynge it selfe that is sygnyfyed by that breade. The exposycyō of S. Chrisostomo, texte

And therfore sayde Chrysostome euen a lytle before the wordes whiche they here alleaged. Lyfte vp your mynde and hartes (sayde he) wherevnto he monysheth vs, to loke vpon and consyder those heauenly thynges, whiche are representyd and sygnyfyed by the breade and wyne, and not the true meanynge of Chrisostomes wordes.

to marke the breade and wyne in it selfe.

Here they wyll saye vnto me, that that is not Chrisostomes mynde. For by hys example he playnlye sheweth that there remayneth no breade nor wyne. That I denye. For the example in thys place proueth no more but that we shall not thynke vpon the breade and wyne, no more then yf they were not there, but onelye vpon that thynge whiche is sygnyfyed by the. And that we maye euydentlye perceyue by the wordes folowynge where he sayeth, thynke that the mysterye are consumed by the substaunce of the bodye.

Solucio Now whyther Chrisostome thought that there remayned breade or none, bothe wayes shall our purpose be proued. For yf yt he thought there remayned styll breade and wyne, the we haue our purpose. Now yf he thought that the breade and wyne remayned not, but were chaunged, the are the breade and wyne neyther mysterye nor sacramentes of the bodye and bloode of Christe. For that that is not, can neyther be mysterye nor sacrament.

Conclusyon. Fynallye yf he spake of the outwarde apperaunce of breade: then we knowe that that remayneth styll and is not consumed by the substaunce of the bodye. And therfore he muste neades be vnderstonde as I take hym.

I thynke many men wonder how I can

dye

dye in thys artycle, seynge that it is no ne
cessary artycle of our faythe, for I graun
te that neyther parte is an artycle necessa-
ry to be beleued vnder payne of dampna-
cyon, but leaue it as a thynge indyfferent,
to thynke therin as God shall instyll in
euery mans mynde, and that neyther par-
te condempne other for thys matter, but
receyue eche other in brotherly loue, refer-
uynge eche others informyte to God.

The cause of my deathe is thys, becau
se I can not in conscyence abiure and swe
re, that our Prelates oppynyon of the Sa-
cramente (that is) that the substaunce of
breade ād wyne is verely chaunged in to
the flesshe and bloode of our saueoure Je-
sus Christ) is an vndoubted artycle of
the faythe, necessarye to be beleued vnder
payne of dampnacyon.

Behol-
de the
cause
of my
death.

Now thoughe thys oppynyon were in
dede true (whiche thynge they cā neyther
proue true by scrypture nor doctours) yet
coulde I not in conscyence graunte that it
shulde be an artycle of the faythe necessa
rye to be beleued, etc. ffor there are many
berytees, whiche yet may be no soche ar-
tycles of our faythe. It is true that I laye
in Irons whan I wrote thys, howbeit I
wolde not receyue thys truthe, for an arty
cle of our fayth. ffor you may thynke the
contrary without all Jeoperdy of damp-
nacyon.

Note.

¶ The cause why I cā not beleue their oppynyon of transmutacyon or transubstanciacyon whether ye wyll, is thys.

1 ffyrste because I thynke verely that it is false and can neyther be proued by scrypture nor faythfull doctours, yf they be well pondered.

2 The seconde cause is thys, because I wyll not bynde the congregacyon of Christe by myne exaumple to admytte any necessary artycle byfyde our Crede, and specyally none suche as can not be proued true by scrypture. And I say that the churche, as they call yt, can not compell vs to receyue any soche artycles to be of necessyte vnder payne of dampnacyon.

3 The thyrde cause is, because I dare not be so presumptuous in enterpryse in to Goddes Judgement, as to make the Prelates in thys poynte a necessarye artycle of our fayth. ffor then I shulde dampnably condemyne all the Germaynes and Almaynes, with infynyte moo, whiche in deade do not beleue nor thynke that the substaunce of breade and wyne is chaunged in to the substaunce of Christes naturall bodye. And surelye I can not be so folyshe hardy as to condemyne soche an infynyte nombre for our Prelates pleasures.

Thus all the Germaynes and Almaynes, bothe of Luthers syde and also

of Decolampadius, do wholye approue
my matter. And surelye I thynke there is
no man that hathe a pure conscyence,
but he wyll thynke that I dye rygh
tuouslye. ffor that thys transub
stanciacion shulde be a ne
cessary artycle of the
fayethe, I thynke
no man can
saye yt
with
a
good conscyence, although
yt were true in
dede.

Per me Johan ffrythe.

Be wyse as Serpentes, and inno
cent as Dooues.

Bound by
T. ARMSTRONG
Villiers St Strand